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CONTENTS

RELIGION WITHOUT GOD 113
The Rev. GERALD B. PHELAN, Ph.D., University of Toronto, Ontario, Canada.
OBLIGATIONS OF BAPTISMAL SPONSORS. II 124
The Rev. FRANCIS DOMINIC McSHANE, O.P., S.T.L., Washington, D. C.
HUMAN NATURE IN CLERICAL LIFE 134
The Rev. WILLIAM J. KERBY, Ph.D.
THE EXCLUSIVENESS OF TRUTH AND THE POPE'S ENCYCLICAL 143
The Rev. WILLIAM J. BURKE, C.S.C., Notre Dame, Indiana.
THE RECOVERY OF THE BODY OF THE VENERABLE JOHN SOUTHWORTH 151
The Rev. ALBERT B. PURDIE, Old Hall, Ware, England.
PRIESTS AS "GOOD MIXERS" 163
The Rev. DAVID P. McASTOCKER, S.J., Tacoma, Washington.
THE CONGESTION AT THE CONFESSIONAL 169
The Rev. Fr. FULGENCE MEYER, O.F.M., Cincinnati, Ohio.
MARIOLOGY AND LUTHERANISM 181
The Rev. FRANCIS AUTH, C.SS.R., New York City.
INDULT PERMITTING LABORING MEN TO EAT MEAT ON DAYS OF ABSTINENCE 187
BINDING POWER OF ABSTINENCE PLEDGE 190
THE INTERNATIONAL CATHOLIC GUILD OF NURSES 192
CIBORIUM LEFT OUTSIDE THE CORPORAL 196
The Rev. MICHAEL D. FORREST, M.S.C., Natick, Rhode Island.

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

STUDIES AND CONFERENCES:

Mariology and Lutheranism. (*The Rev. Francis A. Auth, C.SS.R., New York City.*) 181
Indult Permitting Laboring Men to Eat Meat on Days of Abstinence .. 187
Binding Power of Abstinence Pledge 190
The International Catholic Guild of Nurses 192
Ciborium Left Outside the Corporal. (*The Rev. Michael D. Forrest, M.S.C., Natick, R. Is.* .....) 196
"The Pastor of the Bride Assists Lawfully at Marriage, even If She be a Non-Catholic"—and Diocesan Statutes 200
Oath to be Taken at time of Incardination 201
"Missa pro Populo" on Feast of St. Mathias 201

CRITICISMS AND NOTES:

Von Pastor—Kerr: History of Popes from Close of Middle Ages 202
Mann: The Lives of the Popes in the Middle Ages 204
Durieux: Le Mariage, en Droit Canonique 206
Durieux: L'Eucharistie 206
Nesbitt: Little Lives of Great Tertiaries 207
Van der Meersch: Tractatus de Deo Uno et Trino 209
Ferreres: Compendium Theologiae Moralis 209
——: Tractatus de Conscientia 209
Barry: The Triumph of Life 210
Cimetier: Pour Etudier le Code de Droit Canonique 212
Sheehan—Gaffney: Tristram Lloyd 212
Vizenzinovich: What is Heresy? 213
Bell: The Spell of Ireland 214

LITERARY CHAT 215

BOOKS RECEIVED 219

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OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. X.—(LXXX).—FEBRUARY, 1929.—No. 2.

RELIGION WITHOUT GOD.

THE Catholic Church in the modern world is called upon to face a novel situation in religious thought. Protestantism as it existed a century ago is a dead issue to-day. The bottom fell out of it when the Higher Critics robbed it of the Bible. Modernists bored through its dogmatic teaching and exploded the remnants of orthodox theology that it still retained. What remains is a sort of philosophic religiosity without doctrine, dogma, belief or discipline. The title of a recent study published by Longmans, Green and Company epitomizes this condition as "Religion without God".[1]

Here is a book which makes a strong appeal to the priest of to-day. The author, Dr. Fulton J. Sheen, Professor of the Philosophy of Religion in the Catholic University of America, published in a previous work a masterly critique of the modern idea of God.[2] The present volume bids fair to equal if not to surpass its predecessor in enlightening thoughtful Catholics, especially the clergy, upon the problems and difficulties that harass the minds of those outside the Church. It represents a type of apologetic writing that is particularly adapted to the present day — a critical diagnosis of irreligion, a profound study of its origin and development and a sound solution of the problems it presents.

"Modern religion is not in evolution but in revolution," says Dr. Sheen. "Evolution has antecedents, revolution knows

[1] Sheen, Reverend Fulton J., *Religion without God.* Longmans, Green & Co.: 1928.

[2] *God and Intelligence.* Longmans, Green & Co.: 1926.

not its parentage. When we say that there is revolution in religion, we mean not merely a break with the past but an abandonment as well of much that is best in the culture and heritage of tradition. . . . No longer do men look to the past as to their Golden Age; no longer do they have a memory of a Garden wherein man walked with God in the cool breezes of evening. The Golden Age is now placed in the future, but not one wherein man refinds at the foot of a Tree the gifts he once lost there, thanks to a God-Man unfurled on it like a banner of salvation, but a future in which, due to a cosmic evolutionary urge, man not only makes but becomes God. Man in the supernatural state, it is said, needs no Redeemer, as in the natural state he needs no God. As a result of this philosophy of self-sufficiency we have a queer modern phenomenon of a religion without God and a Christianity without Christ".

This is the situation which the Church must face in our day. We say this, of course, without the slightest apprehension regarding the outcome of the conflict. It is no new experience for the Church to face and solve fresh forms of heresy and error. History is full of the victories of Truth over Error. For Truth is eternal and unchangeable, but the face of Error changes like the moon. Yet, in our day, the Church must face this novel situation; or what comes to the same thing, the priests and teachers in this and other lands must be alive to the problems of our age and their solution.

This is the situation which Dr. Sheen faces in the remarkable book he has just given to the public. As a leader of Catholic thought in America he gives to his colleagues in the priesthood the fruits of his study and reflection on the problems of religion. The clergy in this country owe a debt to the brilliant professor of the Philosophy of Religion at the Catholic University of America. He has written a book that must prove of invaluable service to the priests of the United States.

Accustomed as we are to think in terms of the supernatural, it is bewildering to be confronted with what passes for religious thought to-day. The average priest is at a loss to know what the modern non-Catholic is talking about when he discourses on the "Conservation of Human Values", "Co-operation with the Universe", "Helping God to achieve His greater tasks". The older forms of heresy and error were at least couched in

intelligible language. The Catholic priest, the true defender of the faith, knew how to marshal his arguments from Scripture and Tradition against the attacks of heretical thinkers who still retained faith in the power of reason and a respect for logic. But in our day, not only has belief in revealed truth been abandoned, but the intelligence itself is scouted as an obsolete survival of the dead past and logic is repudiated as a hampering restriction that holds the free spirit in an irritating bondage. Up-to-date religion seeks expression in sentimental terms. It ousts God from His heaven and places man upon the throne. It reverses the order of Christian thought and measures religion in terms of God's service to man in place of man's service to God.

In presence of this new form of heresy, the priest stands perplexed. The whole sum and substance of it is so outrageously blasphemous, so preposterously fallacious, so fundamentally unreasonable that he is puzzled to understand how any man could bring himself to write or talk, much less to think in such a vein. Yet the air is full of just this sort of irreligious philosophy parading in the guise of modern religion. The staggering array of books and articles quoted by Dr. Sheen which simply ring the changes on this same theme is sufficient evidence of the influence which this type of so-called religious thought is exercising on the present generation. "In these new terms religion remains the great concern of the modern mind. Never before has an irreligious world taken so much interest in religion. It is a subject anyone may talk about. . . . The press is teeming with it and university professors are talking about it even when they lecture against it."

A survey of the literature of contemporary philosophy on the subject of religion discloses two startling facts. One reveals the negative aspect of the new idea of religion. It may be concisely expressed in the following statement: Modern thought no longer regards God, the Supreme and Perfect Being, as the necessary object of religion. That "otherworldly pull" which characterized religious thought and practice in days gone by has been definitely abandoned. Religion in our day is of the temporal world, here and now. Revelation is not the revelation of God to man but of man to

himself. God is no longer considered essential for creation. He is not even recognized as Creator. In this age of the confusion of categories, biology provides the criteria of metaphysical thought and an "Evolving God," the last product of an unending series of changes, a creature of his own creation, takes the place of the Unchangeable God of Christian tradition, the Creator and Sovereign Lord of Heaven and Earth and all things. The unwary reader might easily misconstrue the meaning of even the ablest exponents of this novel conception of religion. Many of them still retain the term "God," though they reject the traditional implications of that august title. It is emptied of all significance for believers in a personal Divinity and becomes synonymous with some physical or biological urge within the universe. A host of pedantic epithets have been coined to express the misty notion of a finite God, a God who is neither omnipotent nor eternal, a God who does not yet exist in fact but who is immanent in the stages of a cosmic evolution. But when all is said and done, the burden of these pseudo-learned disquisitions is that a Supreme and Perfect God is no longer necessary. This is the negative aspect of the contemporary idea of religion, a new type of atheism, insidious and deceptive because it is expounded with great show of learning and with captivating rhetoric by the most eminent philosophers of modern times.

What, then, you will be curious to know, takes the place of God in contemporary religion? The answer may be given in a single word—Man. Religion becomes centered upon human life. All thought of personal immortality or the bliss of an after-life is gone; these were but sops flung to the gullible votaries of mediaeval obscurantism to keep them docile and submissive to authority. Traditional religion with its hopes in the future yields place to a frank humanism which brings in its train a sense of power and achievement. The cult of human interests and the attainment of earthly values is the aim and object of the religion of our up-to-date philosophy. All this seems almost crudely materialistic when stated in such direct language. But when couched in elegant phrases and supported by the refinement of an elaborate "theory of values," the modern religion of humanism presents such a cultural persuasiveness as to deceive the less cautious even

among the elect. Dr. Sheen first sets forth this modern atheism in an expository, non-critical manner. He spares no effort to attain accuracy in reporting the views of the men whose works he consulted. No writer whose name carries weight in this field of thought is overlooked, while numerous references to the latest books and copious quotations from their pages render these chapters a veritable source of information about current ideas on religion.

If Dr. Sheen's expository chapters reveal painstaking research and scrupulous precision, his chapters on the origins and historical development of the contemporary perversion of religious thought stamp their author as a man of keen reflective insight, a philosopher in the true sense of the word—the seeker after causes.

Three great spiritual principles—grace, and intellect and will as faculties of the soul, sustain the fabric of traditional religion. Grace pervades the whole life of man. It raises his faculties above their natural status and function. It makes men children of God, members of a great spiritual family, fusing by the fire of Divine Charity the aims and aspirations of the individual with the eternal glory of the Mystical Body of Christ. Intellect penetrates the veil of outward appearances and reveals the reality underlying them. In its light the hidden permanence of things is seen and the soul is enlightened by the reflected rays of Everlasting Truth. Will finds guidance in this intellectual light and stretches out to embrace by love the Supreme Reality, the Perfect Good, the Final End thus unfolded and revealed. These three spiritual principles have ever been regarded by traditional thought as the intrinsic sources of religious life.

One by one these principles have been rejected by modern thought since the sixteenth century. Three stages may be distinguished in the history of this gradual distortion of traditional thought. They roughly correspond in time with the three periods of the Protestant Revolt, the Age of Reason, and the Romantic Period.

The problem of each of these periods was formulated in terms of the ego. The Protestant Reformation asked the question: "How am I justified?" Rationalism asked the question: "How do I know?" And Romanticism, "What am I worth?". The problem

of grace, the problem of the intellect, the problem of the will were no longer formulated in the third person as with the Scholastics, but in the first. In a word, the history of Theology ceased to be Christo-centric and became anthropo-centric; the history of philosophy ceased to be theo-centric and became ego-centric.

The three great prophets of the religious reform who have prepared the way for twentieth century ideas are Luther, Descartes, and Kant.

Luther distorted grace by making it extrinsic to an intrinsically corrupt human nature, and through his doctrine of private interpretation prepared the way for the Philosophy of *Individualism*.

Descartes distorted intellect by making it intuitive and independent of the sensible, and through his rational principle of the clear and distinct prepared the way for the Philosophy of *Fact*.

Kant distorted the will by making it blind, and separating it from the intellect; and through his doctrine of the moral sense he ushered in the Philosophy of *Value*.

The combination of these three philosophies — subjectivism, rationalism, and pragmatism — lies at the roots, we believe, of our contemporary idea of religion.

Upon this basis Dr. Sheen builds up an original study of the history of these currents of ideas which culminate in contemporary humanism.

A critical evaluation of present-day philosophy of religion necessarily involves an appraisal of the trends of thought from which it originated. "In every error lurks a soul of truth," said Herbert Spencer. The subjectivism of the seventeenth century, the rationalism of the eighteenth and nineteenth and the pragmatism of to-day all took root and flourished because, beneath a heap of fallacies, there lived "a soul of truth". To sift and sort error from truth, to store the wheat and burn the chaff—that is the task of the constructive critic.

Each age demands restatement of unchanging truth in language it can understand. It is true that the "exponents of traditional religious thought have lost the ear of the changing world," but may we not have ourselves to blame for our failure to present our thoughts in terms intelligible to our contemporaries?

Modern philosophy has wandered far astray since it took the wrong turn of the road four centuries ago. To find its way it must return to the thought of the Middle Ages and take

its bearings from the shining stars of the medieval firmament. Catholic philosophers and theologians in our day have a duty to perform in this regard. They are the guides who must lead the erring world of modern thought to the fair realm of sound thinking and sane living. They must recapture "the ear of the changing world" by teaching truth in modern words.

It is just this quality of sympathetic understanding that lends charm to the section of Dr. Sheen's work which deals with the fallacies of contemporary philosophy. At this point the author comes to grips with specific errors. He passes from the historical plane to the philosophical. Those currents of thought which shaped the modern idea of religion have left the imprint of error upon the philosophy of to-day. What then are the fallacies latent in that philosophy? Three capital errors distort contemporary thought. Dr. Sheen labels them "the fallacy of Nominalism," "the fallacy of a Uniform Method of Science," "the fallacy of Inverted Relations".

Here is another sample of the analytical power of the author. Many a reader of more than ordinary intelligence might labor through the welter of contemporary philosophical literature, feeling all the while a strange sense of uneasiness in reading what is palpably erroneous yet failing to discern the underlying fallacies so keenly diagnosed by Dr. Sheen. His analysis of contemporary thought is at once luminous and satisfying. His discussion of error is invariably trenchant, yet always kindly.

Nominalism denies the power of intelligence to attain reality. It centres thought upon itself and sends the thinker to experience, personal sentiment and subjective impressions for all the information about life and the universe he can ever need or use. To this false tendency Dr. Sheen opposes the teaching of St. Thomas on the value of transcendental thought and the intelligibility of the real. Our world of thought is not "cribbed, cabined and confined" by the things we touch and see and feel. The mind looks out beyond the material world to horizons that stretch to infinity. The very value of experience itself is conditioned by objective being. Our ideas are not mere symbols, labels, rubrics of empirical facts. They put us in touch with the world of reality behind appearances and lead us to a knowledge of the ultimate real—God. "It is God then and not 'the idea of God' with which philosophy is concerned and which men worship."

The subterfuge of those who, fearing to face the consequences of their thought, seek refuge in the *hypothesis* of God does not escape the scourge of Dr. Sheen's criticism. "God as hypothesis" is an insult to the Creator and Lord of all. Whether the cowardly hypocrisy assume the form of a "Will-to-believe" or a "Leap of faith" or an "Als-ob" attitude, God is made the tool of man's elementary needs. In the words of Professor Selbie, such a God is "but a fantasy which has a certain value for man's moral and spiritual development." [3]

But what of the persistent claim that the notion of God must be harmonized with modern discoveries in Science? The Quantum Theory and the Theory of Relativity have revolutionized physics. Calculus has shed new light on the mathematics of the infinite. The Theory of Evolution has altered the face of biological science. Our whole interpretation of the material universe has undergone radical changes. How then can the naïve conceptions of a pre-scientific age continue to express the modern attitude toward world problems? Theology and Philosophy, we are told, must remain sterile, lifeless and impotent unless they follow the forward march of science and reform their teachings to fit the requirements of scientific progress.

To meet this challenge — which he characterizes as the Fallacy of the Uniform Method of Science — Dr. Sheen devotes a chapter to a searching criticism of scientific methods. The value of scientific progress is so clearly evident that none but the ignorant would think of questioning it. Science is not responsible for the prevalence of a polite sort of atheism in our age, but the philosopher who misconstrues the function of scientific theory. Science, whether physical or mathematical, is abstractive, but not in the same degree as Metaphysics. Its function is therefore limited to the domain in which its abstractions find free play. But modern philosophy has lost the clear conceptions of the threefold order of abstractive thought — the qualitative, the quantitative, and the metaphysical. It sees but one stage, the quantitative, and seeks to explain reality in terms of number, place, and time. The inevitable result is the

[3] A reference to Pascal's famous *Wager* would have been apposite in this connexion. Dr. Sheen might have used this argument as an illustration of the legitimate use of a hypothetical assumption in contrast to the contemporary discussion of "God as hypothesis."

confusion of all categories of thought and things, the transfer of methods, valid in a restricted field, to every field indiscriminately, the glorification of quantity, the denial of substance, the lyricism of scientific methodology.

With St. Thomas as his guide, our author discusses the value of both deductive and inductive methods. He further discloses the remarkable fact that the greatest exponents of scientific methodology in our own day assert no less categorically than St. Thomas and Aristotle that scientific conclusions obtained by inductive methods give only probable surety but no real certitude. Science can give but provisory approximations to reality. It does not adequately express it. Is it not absurd, then, to speak of abandoning a metaphysical certainty like the existence of a Personal God, Supreme and Perfect, for a "provisory approximation" like relativity or evolution?

Under the heading of Inverted Relations Dr. Sheen capitulates the flagrant fallacies which make the intelligence of man the measure of truth, and God the product of a blind evolutionary urge, "the budding off of the evolving universe". He tackles the task of refuting these errors with the weapons of St. Thomas Aquinas — a deep-rooted sense of reality as the measure of knowledge and of the intrinsic dependence of all change upon an absolute unchangeable. Our knowledge does not alter the things we know nor does change in the finite imply a modification or an evolution in the Infinite. In both cases the relation is unilateral: the relation in knowledge is real in the knowing mind of man, logical in the things known; the relation between man and God is real in man, logical in God. The Fallacy of Inverted Relations reverses this order. Chaotic philosophy and a religion without God is the logical outcome.

It profits little to refute and to condemn where criticism is not supplemented by an alternative of positive constructive value. The laborious task of analysis done — and only one who has read much in contemporary philosophy can realize how laborious it must have been — Dr. Sheen tackles the problem of laying the foundation of a true philosophy of religion. On the solid basis of the transcendentals, being, the true and the good, our author builds the structure of religious thought and life. A philosophy in which metaphysics rules

and governs alone can give stability to our reflections on religion, for religion is a dedication of the entire man, heart and soul, mind and body, to the service of the highest Good and the ideal of Truth. The *raison d'être* of human existence is the knowledge, love and service of God. To know Him is to know Truth; to love Him is to embrace the Good; to serve Him is to serve the Perfect Being. In this ennobling service all the latent aspirations of the heart find their goal; the deepest yearnings of the human breast are satisfied and the mind is illumined by "the light that never was on sea or land".

The last two chapters of this book reveal the secret of the author's discriminating insight into the philosophy of religion. No man could pen those chapters who had not nourished his mind and heart with deep reflection and meditation on the great mysteries of faith. They breathe a spirit of devotion, piety and reverence which, far from diminishing the rigorous logic of the author's reasoning, render it the more persuasive and convincing. The synthesis of spiritual principles in the knowledge, love and service of God is built up in a manner that lends to the conclusion of this work a sense of finality, of sweetness and repose.

Not long before his death, the late Cardinal Mercier said to a young American priest, in the presence of the writer of these lines, "The great defect in contemporary philosophical thought is its utter disregard for metaphysics." That young American priest was Dr. Fulton J. Sheen. The present work from the pen of Dr. Sheen reveals how deeply the truth of these words impressed him. Not only has he given us a critical estimate of the modern idea of religion but also, by the method adopted in handling his subject, he has made the metaphysics of the schools organic with the feeling and thought of our day.

There is a growing feeling of dissatisfaction with the type of philosophical writing that holds aloof from the life and spirit of the times and discourses profoundly upon the problems of the past in splendid isolation from the living world. There is no fault to find with what that type of philosophy contains nor with the principles upon which it rests. It embodies the keenest insight and the deepest thought upon the great questions of all time. Why in the name of all that is good, then,

is it robbed of its effective work and vital influence by an obstinate insistence on the use of set phrases and rigid formulae for the most part unintelligible to all but those especially trained in their use and meaning. Much of the literature of apologetics published to-day is out of touch with the needs of the age. But here is a work written by a man who feels the pulse of modern thought and analyzes with acumen the symptoms of the disease from which it suffers. Dr. Sheen has refused to bury the treasure of truth where contemporary seekers could never find it. He has given us a work filled with the thought of the past yet supremely actual in method and palpitating with the life of modern times. His refutation of error in defence of truth is distinctly modern though rooted in the thought of the Middle Ages. He speaks the language of his contemporaries and translates the principles of perennial philosophy into the vernacular of to-day.

Our philosophical struggle is not against the powers of the darkness of the sixteenth and seventeenth century, but against the powers of darkness of the twentieth. Young men to-day are not bothered with the Cartesian problem of the soul in the pineal gland, but the Keithian problem of its existence. Young minds to-day are not troubled with the pre-established harmony of Geulincx or Malebranche, but with the Whiteheadian problem of God as the "harmony of the epochal occasion". Are we to go on beating dead dogs, or are we to live in the century God Almighty has placed us in? What great progress Manicheanism would have gained if Augustine had ignored it and confined his talents solely to refute the ancient Gnostics! What progress medieval heresies would have made if Dominic and his army of intellectual giants had spent their time in confuting the Monophysites who were then long forgotten! How can we serve our day if we spend all our talents in examining the philosophical skeletons of the past? How offer a remedy unless we know the disease? and how be the spiritual guides of the twentieth-century young intellectuals unless we know the hazardous roads over which they have to journey? We are responsible to the times in which we live, and on judgment day a philosopher will not be asked how well he served the cause of truth five centuries before his time, but how well he served it in the day of his flesh.[4]

[4] Quoted from "The Philosophical Bridge" a paper read by Dr. Sheen at the VIIIth Congress of Pax Romana, Cambridge, 1928.

The priest who desires to spread the true religion of Christ and to bring the light of Catholic faith to erring souls—and what priest worthy of the name is not inspired by this ideal?—must equip himself to cope with the questions which present themselves in our age. The knowledge of philosophy and theology laboriously acquired during his years of training in the seminary form the necessary basis of such equipment. However, it is only by keeping abreast of the problems of the present day through reading and studying such works as Dr. Sheen's *Religion without God* that the priest can hope to appreciate the difficulties and obstacles encountered by the modern educated man in search of the truth.

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OBLIGATIONS OF BAPTISMAL SPONSORS. II.*

DO the obligations of baptismal sponsors bind under sin? Here particularly must we be guided by authority. The theologians generally, in writing upon this subject, take the obligations as a whole, usually under the name of instruction or care, or of both together; and they are of one mind in considering the *sub peccato* obligation as something contingent, all of them stressing the "si necessitas immineret". For the sake of clearness let us distinguish between the obligation *secundum se,* i.e. according to the very nature of the office, abstracting as far as possible from all individualization; and *secundum quid, i.e.* according to the circumstances. Looking at the obligation *secundum se,* we have first of all the combined authority of St. Thomas and Benedict XIV telling us that it binds under sin. In a decree of the Holy Office this Pope, after quoting the words of obligation as they stand in the Summa, adds "Et qui secus agit, se peccati reum fateri debebit." The Code cites this decree as a source of our Canon 769. Billuart says, "Patrini tenentur sub gravi peccato susceptos imbuere fide, religione et moribus." Wiggers speaks as follows: "Obligatur susceptor satisfacere primario isti suo officio (scil., ut instruat baptizatum) tempore opportuno, non tantum ex charitate sed etiam ex quadam justitiae ratione."

* See ECCLESIASTICAL REVIEW, December, 1928, for the preceding article.

Antoine points out a double title of grave obligation: "Tenetur sub mortali, tam ob solemnem suam sponsionem in suscipiendo hoc officio, quam ex praecepto Ecclesiae, curare ut baptizatus in rebus fidei et doctrina christiana recte erudiatur et christiane vivat." Elbel: "Munus patrini est . . . quod si culpabiliter negligat peccabit graviter;" Kenrick: "Sponsoris munus, quod sub gravi peccato implere tenetur;" Haine: "Gravis obligatio curandi ut filiolus in fide et vita christiana recte instruatur;" Aertnys: "Gravis obligatio susceptum imbuendi fide et moribus;" Berardi: "Cum obligatione gravi curam habendi de illius instructione christiana;" Noldin: "Obligatio haec gravis est cum de re gravi agatur;" Cappello: "Haec obligatio curandi christianam pueri institutionem gravis est cum versetur circa rem gravem;" Prümmer: "Quae quidem obligatio cum sit de re maxime necessaria est gravis." And every one of these writers bases his statement immediately or mediately on the authority of St. Thomas. The only possible conclusion, therefore, is that the obligation considered *secundum se* binds under grave sin.

Considered *secundum quid,* the obligation looks like another thing altogether, as we read the theologians (*salva reverentia*) emphasizing the "*si* necessitas", the facts and circumstances. Somehow, contingency and possible obligation seem to cover the obligation with remoteness and nebulosity. Of course this is not said in disparagement of them. — *Quod longissime absit!* We are mindful that we are dealing with a positive ecclesiastical law; and positive laws do not oblige "semper et pro semper"; they must yield to circumstances and be interpreted and applied according to the situation. The Church has no desire to enforce her laws "cum gravi incommodo"; indeed some of them give way before lesser inconvenience, "aliqua causa rationabilis". No wonder then that in the interpretation of our present law the judgment of theologians should be so greatly influenced by existing customs and actual conditions.

In this manner all positive laws must be interpreted and their immediate binding power measured. We read: "Hodiernis temporibus raro verum influxum patrini exercent in educatione spiritualium filiorum," — godparents nowadays rarely exert any influence upon the education of their spiritual children.

Moreover, it is said that it seldom happens that sponsors are culpably negligent, — "Quamquam hoc raro contingat eo quod communiter a parentibus, ludimagistris vel aliis paedagogis satis instruantur." In our day the chief duty of a godfather, as some say, the spiritual education of the child, is scarcely ever practicable: "Nostris temporibus munum praecipuum patrini, scil. spiritualis educatio infantis baptizati, vix unquam in usum perduci queat." According to others, the office to-day is merely honorary: "Ex aestimatione autem hominum ad munus patrini admitti nostris temporibus fere habetur pro honore mere civili . . . . Munus enim patrinorum hodie est potius honorificum quam practicum." And O'Kane in his classic *Notes on the Rubrics* is entirely correct in thus summoning up the teachings of the theologians: "Theologians, however, commonly teach with St. Thomas that sponsors are bound to fulfill these duties only when there is reason to think that they are neglected by the parents or others on whom they naturally devolve in the first instance; and hence, generally speaking, sponsors need have no anxiety about the discharge of these duties toward the children of Christian parents." But is this truly and completely what St. Thomas teaches?

We give the short article of the Summa which contains his doctrine on the subject and upon which the conclusions of the theologians are based. "Unusquisque obligatur ad exequendum officium quod accipit. Dictum est autem articulo praecedenti quod ille qui suscipit aliquem de sacro fonte assumit sibi officium paedagogi; et ideo obligatur ad habendam curam de ipso, si necessitas immineret, sicut eo tempore et loco in quo baptizati inter infideles nutriuntur. Sed ubi nutriuntur inter catholicos christianos, satis possunt ab hac cura excusare, praesumendo quod a suis parentibus diligenter instruantur. Si tamen quocumque modo sentirent contrarium, tenerentur secundum suum modum saluti spiritualium filiorum curam impendere." Note these final words. The holy Doctor is cautious; he is not too ready to get rid of the obligation. They are not words of release from obligation, but rather of insistence upon it. And weigh the force of that "si tamen quocumque modo sentirent contrarium, — if however in any way at all they feel that the contrary is the case." And does it count for nothing that these words are put last? Do they

not plainly and strikingly manifest his concluding thought on the subject? In his *Commentaria in Libros Sententiarum* he proposes this difficulty: "Videtur quod sit valde periculosum puerum de sacro fonte levare, cum raro aliquis de pueri instructione curam gerat." He replies: "Non est ibi magnum periculum quantum ad modernum tempus, quia parentes pueri sunt christiani et satis probabiliter potest aestimari quod eum in fide nutrient, et etiam ex aliis quibus convivet fidem addiscet. Secus autem erat in primitiva Ecclesia ubi pueri cum infidelibus conversabantur; et ideo diligentior cura adhibenda erat ad anadocho vel patrino. Et similiter etiam nunc, si pueri parentes de infidelitate suspecti essent, vel si inter infideles conversaturus forte puer esset." Here again his final words urge the obligation.

Suarez also, in spite of his "Quo fit ut inter Catholicos raro urgeat haec obligatio", hesitates to let go of it altogether, for he immediately adds "quamvis cavendum sit ne hoc munus jam ita suscipiatur et negligenter servetur ut sit pura caeremonia exterior sine ullo fructu." Listen to Sylvius: "Quia tamen parentes nunc passim sunt christiani et eorum pueri inter christianos nutriuntur, facile excusantur patrini a praedicta cura: quamvis si etiam nunc parentes essent infideles, vel si puer inter infideles conversaretur, necessario deberet patrinus diligenter intendere ejus instructioni. Idemque judicium si parentes essent corruptis moribus, aut suspecti de haeresi. Quod bene observandum est pro patrinis qui prolem aliquam suscipiunt in catholicis illis civitatibus quae non paucos habent permixtos haeresi infectos."

This is worth repeating in English: "But if the parents be infidels, or if the child be associated with unbelievers, the godfather will necessarily be obliged to give assiduous attention to his instruction. The same is to be said if the parents be of bad morals or suspected of heresy. And let this be well noted by sponsors who have godchildren living in a Catholic city where there are numerous heretics." And Pègues, the able French commentator of the Summa, has this to say anent the above quoted article of St. Thomas: "We have already remarked that to-day in many places, on account of the worldly and irreligious spirit that reigns, this obligation which St. Thomas teaches can have frequent and rigorous application.

We cannot be too solicitous about instructing all those concerned." Farther on he says that, "in countries and families truly Catholic, where these duties are sufficiently taken care of by parents and institutions and social influences, the office of godfather and godmother are not of great importance; it retains only the character of a 'ceremonie commemorative'". But he hastens to add, like his cautious master, "It regains all its importance and all its character of strict obligation if in any way at all the education of the newly baptized is placed in danger; and in modern worldly society that can happen frequently." Father Pègues no doubt had his own country of France in mind as he wrote, but we know only too well that his words apply to the United States also. Our children and youth are beset continually by every kind of peril both to Christian faith and Christian morals. Are godparents to stand idly by? Can they not offer a helping hand? Are they not bound to do something?

Another question is suggested by these words of Archbishop Kenrick: "Si parentes sint fideles et copia sit disciplinae Christianae, non erit facile damnandus peccati gravioris sponsor qui haec munia non obit, nisi noverit ea a parentibus negligi." How about "peccatum leve"? Certainly and obviously there must be a medium between grave sin and no sin; yes, many degrees of medium, in a matter of this kind. When the child is only partially neglected, when the parents are not doing their full duty in the way of spiritual training, particularly if they are sending him to the public school; or when he is contracting evil habits or associating with bad companions and the parents are unaware or indifferent; or if a godparent finds he can give needed assistance, especially if sought after, in the management of the child; surely in these and similar circumstances there is some obligation, at least *sub levi,* upon the sponsor to do what he can. It is presumed that the instruction furnished by the parents is diligent, "a suis parentibus diligenter instruantur". If it is not, "si quocumque modo sentirent contrarium," and the instruction does not suffice for the proper "christianae vitae institutio" of the child, the sponsors are bound to make up what is lacking; and the obligation will bind under sin according to the measure of need in the child and of culpable neglect in the sponsor.

Now we will answer the question that closed the article in the December number. Was that godfather obliged under sin to interfere to prevent his godson's marriage to the divorcee? Knowing the circumstances as we do, our answer must be in the affirmative. The parents had done their duty as to the boy's Catholic education, and his life has been that of the fairly practical Catholic boy and young man — good enough, might be better. In these fundamental respects there was nothing of strict obligation left to fall upon the godfather. For some years, however, the latter has noticed that the boy's attachment to him and his own influence over the lad have been considerable; in fact, on two previous occasions he was able to manage the youth when the parents were having a precarious time of it. So when the marriage affair came up and he saw how things were going (he told the writer), he felt it his duty to step in and do what he could. Under the circumstances therefore it seems to us that he would have been guilty of some sin had he not done so. This illustrates how the amount of actual obligation must be determined entirely according to the circumstances of each individual case. And one person can do more than another in given circumstances, and one will be successful where another will fail. In final analysis conscientious regard for the duties of his office must be the sponsor's guide as to what he must do here and now. The formation and development in him of this conscientious regard is the duty of the priests of the Church.

Thus far the duties of baptismal sponsors have been considered from the standpoint of strict *sub peccato* obligation. But in a matter where the opportunities for great spiritual helpfulness are so large and so ready to hand, motives of strict obligation should not be the only guiding principles. The aim of this paper is to make something worth while of baptismal sponsors, without however any desire or thought of trying to create sin where there is no sin. We believe with Suarez that, even when there is no urge of strict obligation, care should be taken nevertheless not to let the office be a mere external fruitless ceremony.

We are living in an era of organized charity. It is the age of paternalism and brotherhood, of the Big Brother and Big Sister, of Boy and Girl Scouts and of many other groups

and forms of associational help and guardianship and uplift. It seems that to-day every man must be his brother's keeper. There is much in the movement that is worthy of commendation and following. For is it not a striving, conscious or unconscious, to fulfill the divine precepts and counsels of fraternal charity? Catholics should have fullest share in such a movement. The Church has ever been the fruitful and wise and diligent mother of charitable work. Above all they should be mindful and should make use of the divinely appointed instrumentalities which the Church places in their hands for most beneficent and most effective service and helpfulness. Baptismal sponsorship is one of these; and to every one of us who has been called to discharge this sacramental office there is opened a broad and splendid avenue for appropriate participation in the great movement.

The interesting volumes of the National Conferences of Catholic Charities, while making little or no reference to sponsors and their duties, contain innumerable forceful suggestions peculiarly suitable to them. We will quote some of the good things found therein, spoken in relation to Big Brothers and Big Sisters. Let it be noted from the outset how almost every word applies to the baptismal sponsor; yes, and applies to him more directly and more suitably than to any mere Big Brother or Big Sister, no matter how big and capable he or she may be. "Their method . . . of gaining the confidence of the child and its parents, advising on material and spiritual questions . . . interesting the child in something worth while, encouraging good reading, bolstering up the child's ambitions, directing its efforts into proper channels;" etc. All this is set down and accepted as the work of Big Sisters and Big Brothers. Every Catholic child has a baptismal sponsor who first after the parents should consider himself bound to do these very things. Who else, outside the family, has a better right to do all of these things for the child? And the right is divine; at least it comes to him through Christ's Sacrament; it is not a mere fashion or impulse of the day.

At once the objection is raised that baptismal sponsors are seldom fit to discharge these duties, or they have not the time. The answer is that they should be fit. Has not the Church

over and over again taken pains to make her position clear in this matter? The qualifications required for the office are set down in canon law as plainly and almost as elaborately as those for religious profession and for the priesthood. They have been emphasized repeatedly in decrees of Popes and Sacred Congregations and in provincial and diocesan synods. There is no good reason why baptismal sponsors should not be able to discharge every one of the above-mentioned duties. They should be chosen with this end in view. "Improbanda est parentum incuria, qui munus patrini, non selectis idoneisque personis, sed cuicumque qui prius obvenit, committunt," says the Council of Trent. And because they are generally relatives or friends of the family all the more likely will they be best fitted to gain the confidence of the child and its parents, to advise on material and spiritual questions regarding the child, to interest the child in something worth while, to bolster up the child's ambitions. The no-time objection is not worthy of consideration, for this work can be accomplished without much expenditure of time. Interest and thought are not necessarily large time consumers; rather they increase it by saving it, avoiding its waste. With due interest in his godchild and a little thought concerning him a godparent can do a great deal for the child's welfare without any considerable tax on his precious minutes.

Over and over again we read in these volumes that intimate knowledge of the child and deep affection for it and ability to give religious, moral and economic training are essentials of proper child care, physical and spiritual. As to the knowledge and affection, where again outside of the parents are these more likely to be found than in the godparents? Remember the words of St. Augustine, "quam paterno amore sit prosecuturus patrinus suum spiritualem filium;" and of St. Thomas, "illi quos ex sacro fonte suscepimus magis sunt a nobis diligendi quam illi quos ex carne nostra genuimus, quantum ad illa quae ad generationem spiritualem pertinent." And all duly qualified sponsors, who are chosen, as they ought to be, because of their fitness for the office, will be able to take care of the religious and moral training of their godchildren.

Again we quote the Reports of the Catholic Charities Conference: "The movement is preëminently that of the in-

dividual man or woman with the individual boy or girl." "The key to Big Sister work is personal service by the individual Big Sister to the individual girl to whom she agrees to be counsellor and friend." "The child is treated from the personal standpoint, spiritually, materially, mentally." "We have succeeded in large measure because first of all we have aided in bringing souls to God." "We will all agree that religion is a very important factor, if not the most important factor, in the training of the child. We cannot expect to get very far unless we use religion as a basis upon which we are to build." All this is said about Big Brothers and Big Sisters and may be said of baptismal sponsors, whose work is certainly with the individual and is intended to bring souls to God. It is most certainly religious work from foundation stone to roof. And as to the bringing souls to God and the use of religion, will any Catholic venture a comparison between the possibilities of a good sponsor and those of the best of Big Brothers or Big Sisters? The latter may sometimes be able to accomplish much, but never nearly so much as an equally competent godparent.

One more quotation from the same source: "The home where the essentials of family life are still to be found, the home where love still reigns, where parents are devoted to each other and to their children . . . can prepare the child for life much more effectively than any child-caring agency which human ingenuity has ever devised." The baptismal sponsor is a very part of the home of his godchild. His choice by the parents was his introduction into the life of their child and into their home. He is there to uphold that home through his interest in the child committed to him by the parents, to maintain its spirit, its influence, and to increase its blessings.

In this matter we of the United States have much to learn from our brethren in some parts of Europe who look upon the office of sponsor as something more than a name or mere social honor. For example, it is still the custom there for the members of one family to act as godparents to all the children of another family and vice versa, thus strengthening their earthly friendship or relationship by spiritual ties and by a faithful discharge toward one another of the duties which this new responsibility entails. The bonds of kindly regard and

affectionate fellowship are not rendered less secure by mutual services of this character. "Spiritualis cognatio est sufficiens ratio amicitiae per se," says St. Thomas. There is no reason why it should not be a means of promoting and fostering personal and family amities in this country. It is a more solid basis for amicable relations than most of the things upon which among us friendship is now built. Again, so highly do Catholics in many sections of Europe esteem this office and so deeply and extensively do they appreciate its obligations that many a child who would otherwise be thrown upon State or institutional charity is conscientiously and affectionately cared for and provided with a home by his godparents. It is this that accounts for the absence or fewness of orphan asylums in these countries. To-day in this country there is a tendency and a growing desire to place children in homes rather than in institutions. This is precisely what our Catholic forefathers in other lands began to do ages ago, especially through the baptismal sponsors.

It is a pleasure to note that the traditions and customs of the homeland are not entirely forgotten or neglected by some of our immigrants, and that their children continue them. Monsignor Melody has said: "Here the writer should testify to the benevolent interposition of our Polish and Italian Americans, who on the occasion of the parents' death show as sponsors of the orphaned child the responsibility their spiritual relationship demands. Their zeal to secure aid and comfort for their dependent godchild, the Catholic charity official is proud to acclaim." It may be objected that this is corporeal and temporal care, which is beside and beyond our thesis. True; but no one will deny that this interest in the child and these attentions are stepping-stones and often immense helps to higher and other-world service. A loaf of bread not infrequently opens the way to mind and heart; and medical science and skill have not been a hindrance to successful missionary labors. But above all, this interest testifies to a serious remembrance of sponsorship, and that is something. Even that is very much of a desideratum in the vast majority of the Catholics of this country, who have begotten children of the sacred font.

In the concluding article of this series it is proposed to offer a few suggestions for what we consider the proper discharge of the office of sponsors, as well as some beautiful and inspiring examples of true parents-in-God and sponsors who made good.

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HUMAN NATURE IN CLERICAL LIFE.

THERE are many familiar traits of human nature which escape adequate attention simply because they are commonplace. Nevertheless they become serious obstacles to progress in spiritual life since they interfere with the discipline and effort that the interests of the soul demand. Such traits are dealt with leniently because they are manifestations of "human nature". We say, for instance, that it is human to welcome praise, to excuse our faults, to favor our friends, to relax effort or to exaggerate merit. Everyone is inclined to do these things. What everyone does seems to be less significant and more excusable than circumstances may warrant. When we permit ourselves to take attitudes which are easily excused because they are common, we are apt to overlook the effect of them on the welfare of the soul. Yet this effect may be of far-reaching consequence in making us indifferent to spiritual discipline and unconcerned about interior life. The requirement of common sense, that we know ourselves, is never satisfied when we know human nature in general. We are required to know ourselves in particular, to recognize the ordinary natural inclinations which appear in our make-up and the relation of these to our spiritual growth.

Spiritual life is essentially idealistic. It sets before us the kind of man that we wish to be, the kind of man that we are by nature; and out of the contrast between the two it sets down the law of behavior and the line of effort by which we are to be guided in working out the divine pattern of life. Instead of drifting with human nature we undertake to direct it and to foster all personal qualities which our ideals demand. We make ourselves over. We fight against certain natural qualities and aim to substitute for them motives and aims which lift us to a supernatural level. If we are naturally

lazy, we cultivate habits of energetic action. If we naturally dislike humility, we aim to foster it as an essential quality of Christian character. If we are inclined to be selfish, we force ourselves to cultivate the impulses of service. In as far as our natural qualities are helpful we welcome the strength that they impart and remain watchful against excesses. In as far as they are obstacles to spiritual growth we seek to conquer them.

We bring our natural traits with us as we seek our destiny. This is true of every Christian whatever his place in the world. It is true in an especial way of the priest, who brings his natural qualities into the priesthood. Clerical nature does not cease to be human nature. But the priest has wide cultural training, clear perception of spiritual ideals, a noble and unselfish mission, constant and exacting obligations of a spiritual kind which may not be overlooked without inevitable penalty. He is called upon to develop unusual qualities for self-discipline, a longing for spiritual excellence, loyalty to ideals and promptness in obeying every duty that grows out of his ministry. It may be worth while then to bring to attention certain general human traits that are easily overlooked and to suggest the obligation of dealing with them by direct intention in order that they may not be obstacles to the action of divine grace. The traits in question are dealt with constantly in spiritual literature. They could not have escaped the attention of serious observers. Our task is, therefore, that of calling obvious things to mind and appealing for attention to them in the interest of the soul.

I.

The first of these general traits of human nature against which we should be on guard is found in the tendency to delay action, the need of which is frankly admitted. A priest will say, for instance, "I know that I ought to be better and some day or other I shall make a start." An attitude of this kind involves many elements. It shows that conscience is not altogether satisfied and that one feels capable of greater effort than that already made. A quality of spiritual insight is present which has not yet been introduced into actual living. A form of laxity is permitted which is dealt with by a vague promise to end it at some time in the future. The self-question-

ing which is in itself wholesome is dealt with by a futile promise. An attempt is made to reconcile present easy ways with conscience by giving oneself credit now for something that is to be done in the future. A lazy good intention is substituted for present action that is demanded by the better self.

No one can measure accurately the extent to which this natural habit of postponing effort gets in the way of spiritual progress and plays tricks in the life of its victim. The habit is so natural and, therefore, so general that the uprooting of it becomes a challenge to good faith in spiritual life. The familiar sentence which we as children used to write in our copy books, "Procrastination is the thief of time," is nothing other than proverb taken out of general human experience and brought to our attention with striking effect. The Spanish word "manaña" tells us the same story. To-morrow replaces to-day. The effort that we ought to make now, the energy that present circumstance and duty call for, are set aside because they demand action that is against inclination. We make a compromise between nature and grace by postponing decision and action. We are always going to do better and we fail to do it. When to-morrow comes, we deal with it as we are now dealing with to-day and we attach our promise to another to-morrow that is remote. The habit of postponement which rests on an indifferent past is projected into the future. We carry the habit with us and every act of postponement but adds to the difficulty with which we shall gain the victory if we gain it at all.

We neglect to meditate now, but we are going to return to it to-morrow. We yield to routine in the ministry, but we are going to be much more thoughtful after a while. We give little attention to our spiritual reading at present, but we promise fidelity to it next month or next year. We are not practising the self-control to which we feel pledged, but later we shall satisfy every lingering demand on our better self. We are going to conquer the selfishness that is not worthy of our graces, but there is no hurry. In all such cases we manifest the general human tendency to postpone action to which we really feel pledged, but we are not yet ready for it. We satisfy ourselves with a promise, and credit for it is drawn back to cover the neglect which we do not now dislike as much as we should.

At this stage as it has been described we are without excuse. We do not think through the situation. Postponement is natural and inviting. We are going to be better. Our minds rest in that attitude. A more obstinate form of this trait appears when we excuse ourselves from present effort and claim that we are at the moment too busy to make a start. The duties of the ministry are alleged to be so exacting as to excuse efforts toward spiritual perfection any greater than those now practised. We tell ourselves that the work at hand must be done, that it is good work anyway and we were ordained to do it. It seems better to give less time to the care of our own interior life in order that we may give more time to the service of others. We may feel that leisurely days await us in the future and that when we have less to do for others we shall do more for ourselves.

It is, of course, true that we can make every priestly duty a spiritual experience. But it is equally true that we may fail to do this and remain victims of routine. In all probability the priest who performs every duty of his ministry with recollection and edifying care will find such joy in spiritual life as to be unwilling to excuse himself from zealous attention to its interests. One who will allege duties to others as an excuse for neglecting duty to himself is either awkward in managing his time or mistaken in the standards which guide him. At any rate, the priest who has the impression that the duties of his ministry excuse him from adequate attention to his own higher spiritual interests would do well to examine his standards in order to locate his mistake. Any satisfactory understanding of spiritual life will guide him safely in correcting it. Unless such correction is brought about there is prospect that selfcomplacency will take charge of his life and organize it.

II.

When selfcomplacency enters into spiritual life the attitude is taken that everything is all right. Self-questioning is stilled. The sense of accomplishment is cherished, and satisfaction with what one is and what one does arrests more exacting effort.

Perhaps there is not another ordinary trait of human nature that is so difficult to recognize or so obstinate to conquer. By

its very nature it flatters is victim, organizes his conscience and forbids access to any information or view which is distasteful. In any line of human endeavor a man is described as "having arrived" when he has done a piece of work which reveals authentic vision and actual achievement. A portrait, a novel, a poem or a musical composition may indicate that the author "has arrived". Critics agree in interpretation and praise. Thereby the author is made. When this occurs he is judged by his best piece of work. His ambition is aroused and he holds himself pledged to equal always or to excel the work that has brought him praise. Industry is stirred and zeal is renewed. The world is inclined to judge a man by his best achievement.

Curiously enough the victim of selfcomplacency in spiritual life inverts this process. He believes that he "has arrived" spiritually; that he is as good as can be or need be. The problems of interior life are satisfactorily worked out and he permits himself to move along in undisturbed self-satisfaction. The consciousness of having done well with graces does not stimulate to more earnest effort. On the contrary it excuses spiritual inaction. The condition is aggravated when this selfcomplacency is corroborated by praise from others which is met from time to time. A reputation for zeal, piety, effective preaching and winsome kindness may take up so much place in the mind as to stifle all impulses toward deeper self-examination. One is inclined to substitute an effective and wholesome exterior life for searching and robust interior life. It is this subtle indirection which makes selfcomplacency so difficult to deal with. We are looking outward. The world is pleasant. We are effective and honored and this makes for happiness. Looking inward requires more effort. It is less flattering and it invites one to sustained care and quiet hours of reflection. In this way selfcomplacency may serve as a test of the quality of interior life. As that life is deep and true and adequate, selfcomplacency becomes impossible. In any other condition it becomes inevitable.

This trait may be created by the impression that one is as spiritually minded as need be, or that one is already as good as it is possible to be or that one is as good as the average priest. And then what more is to be expected? Where self-

complacency appears it undertakes to reorganize life in a way that permits it to remain undisturbed. For instance, a priest may practise meditation faithfully. But his meditations may be directed away from selfcomplacency instead of dealing with it critically. Spiritual reading may be fostered, but the kind of treatises that deal roughly with selfcomplacency may be found distasteful and be avoided.

Again, selfcomplacency may result from a certain onesidedness in spiritual experience. A priest may be conscious of a particular struggle against pride, ambition, resentment, temper, personal dislikes, or any other form of temptation. In this situation he will show vigor, honesty of effort and true spiritual motive. This is the old story of a ruling passion so often treated in spiritual literature. All of these victories which are indeed highly creditable are negative. They repel an attack on the soul. They are defensive and incidental. The abundant life that Christ came to give is positive, constructive and as wide as life itself. It would indeed be lamentable to find a case where noble victories over particular temptations led to the belief that spiritual life had been fully achieved and none of its obligations had been neglected. Any spiritual victory nobly won should open the eyes of the soul to higher levels of interior life. It should never close them and shrink ambition to the limits of mere defence.

In fact we may at times find a curious attitude in the circumstances mentioned. It is that of excusing laxity in one direction because of heroism in another direction. A priest may be satisfied with victory in a major struggle and excuse minor failings unrelated to it, with soothing indifference. There is food for thought in the remark of the Templar in *Ivanhoe*: "A man that has slain three hundred Saracens need not reckon up every little failure." And Richard Rolle said five centuries ago: "Thou shalt do no sin upon trust of other good deeds." "A great folly and a great pride it is to sin upon trust of any deed."[1]

[1] See "In the Household of the Virtues", *Catholic World*, February, 1927, where this and related aspects of the virtues are discussed.

III.

Perhaps it would serve a purpose to indicate the effect of the process just described on the habit of spiritual aspiration. Our literature sets forth the fundamental place of that habit in our daily life. Spiritual aspiration is the answering echo of the call of Christ as it reaches the priestly heart. Aspiration toward spiritual ideals of interior life shows us we are moving toward them with the energy of alert love. Self-complacency knows not the language of spiritual aspiration or the longing that it indicates. The habit of aspiring toward better things does for the soul just what ambition does for mind and energy in social life. The business man, the scholar or artist who is without ambition is quickly displaced in the competitive struggle. The soul that is without its own holy ambition shows little understanding of the call of Christ or the promise of grace in transforming life.

When the soul cherishes no habit of spiritual aspiration for growth in holiness we may well question the quality of its supernatural life. Theoretically, one of two things has happened. Either the spiritual ideal has been achieved, or it has been reduced to subjection to human traits. Now the history of all the saints, of all noble believers in Christ, shows us that as the divine ideal is approached, longings after spiritual excellence and settled impatience with human limitations become more marked. Hence we are led to conclude that absence of the habit of spiritual aspiration indicates some kind of structural flaw in interior piety. The explanation of it must be sought for deep in one's heart. The remedy will be compounded out of intelligent self-knowledge, strong will and divine grace. And when that remedy is applied the restoration of the habit of spiritual aspiration in interior life will never be denied. The task requires courage. But when did courage cease to be a spiritual duty of the priest?

IV.

As this exposition proceeds it appears evident that a few elementary truths of spiritual life are stated and restated with a difference only of phrasing. However, it is the phrasing that is held in mind. In a general way attention is directed toward certain human traits which are obvious, widespread

and easily excused. They interfere with the orderly progress of interior spiritual life. The tendency to postpone effort, the effects of selfcomplacency, loss of the habit of spiritual aspiration, are merely overlapping aspects of one problem. But one reader may be attracted by one way of phrasing while another may be influenced by a different one. Following this thought we may take up for a moment another way of describing some of the observations already made.

Human nature defeats spiritual progress by tricks of substitution. When we are in presence of a wide range of spiritual activities which may be scaled downward from those that are most exacting to those that are least exacting, human nature is apt to be satisfied with practices which seem least disturbing to comfort. One may satisfy hunger for the moment by taking food which lacks nourishing qualities. Appetite is appeased. One feels better, but there may have been very little nourishment in the food that was taken. If this happens one or twice, perhaps no results will appear. If it is done regularly, health is affected, malnutrition results and immunity against disease is reduced. Something of the same kind occurs in spiritual life. One may feel spiritual hunger, an actual desire to feed the soul. But if the activities undertaken are chosen with indifference and one spiritual exercise is looked upon as equal to another, this indiscriminate way of doing things may lead us to overlook our spiritual needs and to take nourishment that we like rather than that which we need.

There is a general experience with food values by which the race is guided commonly in its food habits. But at the same time modern medicine studies not only general food values but the particular needs of the individual person. Hence it is that diet is simply food adapted to the well-being of a single person. General spiritual experience sets forth to us a wide range of activities which, collectively taken, furnish food for souls. But spiritual direction indicates a wise effort to study the needs of souls one by one and to adapt spiritual nourishment with exacting care to the needs of each. If we fail to know our own spiritual needs accurately and if we believe that one spiritual activity is as good as another, there is real danger that we shall substitute the less exacting for more

exacting practices, regardless of their bearing on our high destiny. We are not entirely indifferent. We know that we ought to cultivate spiritual exercises. But if one exercise is as good as another, why not take the easy one and be comfortable? We take spiritual food, but it does not nourish the soul. "A life of mortification is of little use unless we mortify that in us which most wants mortifying. . . . We have known a youth whose weakness was eating, but whose favorite mortification was keeping silence for five minutes after supper. We have known another who was vain of his hands and his hair, and cultivated and displayed them without any self-restraint, and who practised as a mortification, going without salt on Fridays."[2]

The Church has her own secrets of practical wisdom. Her traditions have sifted out carefully many practices of spiritual life, countless forms of renunciation, ways of fostering the spiritual sense adapted to the wisdom of a genius as readily as to the simplicity of a child. The watchfulness of those in authority has done much to hinder unreasonable severities and to attach high spiritual dignity to what we may humanly call trifles. A spiritual director who understands the soul that he is guiding is free to suggest substitution of more rigorous for less rigorous spiritual practices or inversely, as may seem to him proper. Hence substitutions in spiritual life when righly used are to be welcomed. When the priest as penitent organizes his spiritual activity as his director advises, no problem occurs. But what is held in mind at the moment is the freer organization of spiritual life as a whole, a habit of self-discipline fostered, the spiritual uses of relations with others, likes and dislikes, habits of piety, as all of these enter into the composition of supernatural life. We must be on guard against an easy habit of substitution which excuses effort and leaves our natural qualities in control.

This easier way of doing things results sometimes from an inadvertent mistake. The world calls some things small and other things big in ordinary living. Now the wisdom of the saints inverts that scale very often and finds big things small and small things big. They could find immeasurable spiritual

[2] *Lex Levitarum,* Hedley, p. 30.

value in trifles and trifling value in things that the world calls great. This inversion of values which was effected by Christ in both His teaching and example was nothing short of a profound revolution in all measurements of value. Certainly in His time the poor were socially insignificant, while the learned and powerful were looked upon with awe. And yet Christ elevated His least brethren and robbed the powerful and learned of their deceiving grandeur. A cup of cold water given in the name of Christ took on spiritual majesty, while wealth and ease were shorn of their hitherto unchallenged attraction. The last place at the banquet table takes precedence, when viewed with a discerning spiritual eye.

These lessons in spiritual values are learned in the primary grades in the school of Christ. True interior life frees the soul from the tyranny of social measurements and introduces the divine scale of values set by Christ. Hence the individual soul will be on guard against substitutions and fallacies of valuation which show the subtle working of the traits of human nature as it resists the supremacy of the divine ideal in each life.

WILLIAM J. KERBY.

THE EXCLUSIVENESS OF TRUTH AND THE POPE'S ENCYCLICAL.

ON 6 January of last year, 1928, Pope Pius XI issued an encyclical on the Promotion of True Religious Unity which has occasioned much adverse criticism outside the Church. The immediate occasion of the Letter was the growing movement of uniting the churches of Christendom under one head, due to the hopeless disintegration in which the sects find themselves. During the past few years the Anglican Church has been prominent in this movement and unofficial approaches have been made to the Holy See to sound out its stand on the question.

It is significant to note that the union of Churches is not with the Episcopalian, not with the Baptist, not with the Presbyterian, but with the Roman Catholic Church. Catholics understand why; many of our separated brethren do not. Even Church history is unknown to them. They are of Protestant

affiliation by accident of birth only, as many Catholics are Catholics because they were born of Catholic parents and have never strengthened their faith with the conviction which comes from study. Not that their faith is weak, but they cannot give an intelligent explanation of the faith that is in them. To them, as to non-Catholics whose want of faith is blameless, the Encyclical of the Holy Father is an enigma. They accept it, but let them be questioned by those outside the Church concerning it, and their attitude is one of apology rather than explanation. Their answers instead of satisfying their hearers only deepen conviction that Catholics in matters of religion have no minds of their own and let the priests think for them. Priests with a reason for the faith that is in them, who from the pulpit and the press defend but do not explain the exclusiveness of the true religion, may stand upon the Rock of Peter and boast that the gates of Hell will never prevail against it; but this manner of defence, while satisfying Catholics, will not help them to explain their position to non-Catholics. It will repel rather than invite investigation by those outside the Church.

There can and will be no compromise when it is a question of revealed Truth, as the Holy Father has pointed out. While granting that no papal document was ever so widely read by non-Catholics as the recent Encyclical, nevertheless it was not an open letter to the world. It was written "To our Venerable Brethren, Patriarchs, Primates, Archbishops, Bishops and to All Ordinaries *in Peace and Communion with the Apostolic See,*" to Catholic Bishops the world over who knew and believed the Truths therein exposed before the Holy Father every penned his Encyclical. Its purpose is clearly explained in the sixth paragraph. "In the consciousness of our Apostolic office let not the flock of the Lord be led astray by error." The "error" is definitely pointed out in the second sentence of the second paragraph in the document. [ECCLESIASTICAL REVIEW, April 1928, p. 392]. "Convinced that rarely do men lack all sense of religion, they [those outside the Church seeking church unity],[1] seem to draw from this, reason to hope that without great difficulty it may come about that all peoples, no matter how different their religions, will stand fraternally to-

[1] Words in parenthesis are the writer's.

gether in the profession of a few doctrines which will serve as a kind of common foundation for the spiritual life." The Holy Father continues, "We invoke your zeal, Venerable Brethren, to ward off this evil; for we are convinced that by means of your writings and your words, the principles and reasons We shall expound will more quickly reach the people, and they will come to understand them better so that they will know how to judge, and how to conduct themselves in relation to, the efforts made to coalesce in one body through some sort of pact all who call themselves Christians." Therein is contained the purpose of the Encyclical, written to the Bishops that they might instruct their people, the Catholic people, "how to conduct themselves in relation to the efforts to coalesce in one body through some sort of pact all who call themselves Christians." These efforts are made by whom? By non-Catholics seeking some sort of pact of Church unity. Hence it is clear the Holy Father was not addressing himself to non-Catholics, but to Catholics, and that he fashioned his diction accordingly, bidding them to hold fast the faith that is in them without any compromise.

Now the same truth must be presented to non-Catholics, and in just as uncompromising a manner. But because they are non-Catholics, that presentation must be preceded by a preparation which will dispose them for its acceptance. This should not be done with a challenging "I am right and you are wrong" attitude, if we are to look for any measure of harvest; but with the charity of the Holy Father which invites and welcomes without sacrificing principle. "Let them return to the common father of them all; he has forgotten the unjust wrongs inflicted against the Holy See, and will receive them lovingly." It is one thing to instruct our own people, "No compromise". It is quite another thing to present it to non-Catholics with tact that will assure conviction that one religion is not as good as another, without assailing error in any religion, and thus holding the good will and graces of those not in the fold. This can be attained only by getting them to understand the *Catholic viewpoint of Truth.* Once they are brought to understand the principle in back of "No compromise," the Church's stand on the exclusiveness of the true religion, as laid down in the Encyclical, will occasion admiration

on their part and contribute in no little measure to the validity of her claims. There were a few Protestant journals that sensed this Catholic viewpoint and in no uncertain terms praised the Holy Father for His stand, though not agreeing with him on the validity of his claims. Notably among them was the *Presbyterian*. It commented upon the Encyclical as being "only what might have been expected, so it seems to us. What is more, its contents are substantially what they ought to be — provided the historic position of the Roman Catholic Church is valid." Agreeing with the Pope that Church unity cannot be attained by compromising on matters of faith, it continues, "We regret the Pope's wrong assumptions, but we admire his loyalty to principle, his unwillingness to sacrifice what he regards as divinely revealed truth for the sake of unity of organization. Would that many of our advocates of a pan-Protestantism had more of the same loyalty to what they regard as truth, less of a disposition to sacrifice what they, too, regard as divinely revealed truth for the same unity of organization."

If we can get our separated brethren to think with a *Catholic mind* on this question, to look at it in an unbiased manner from a Catholic viewpoint, we can prescind for the time being from the validity of her claims, and much can be accomplished toward effecting Church unity. To get them to do this is only to convince them that Truth is one, and necessarily must always be exclusive of error, and never variable. This can be done outside the domain of religion entirely, thus lending no occasion of being charged with intolerance and narrow-mindedness. The presentation can be made without any "Rock of Peter" defiance, without any "gates of Hell shall not prevail" challenge. It can be made inviting and convincing that further inquiry is worth while.

Let us take the truth that two and two make four. Whether new schools of mathematics arose or not, they must all be based on that elementary truth, else chaos would result. Now we will suppose that such a condition should arise. One school teaches that the sum of two and two make five, another, six; still another, seven. We remain with the old school which teaches two and two make four. We respect, we number among our friends those who believe differently. But we can never sanc-

tion their error. The schools multiply till there are almost as many answers to what two and two do make as there are people. Then in a hopeless division of beliefs, occasioned by the captious diction, "It does not matter what school you belong to; one is as good as another," some leader in these schools says, "Let us get unity on this matter; we are getting further apart every day." And so they come to us of the school of two and two make four, and say, "You were the first school, and all of us desire unity, but some of these schools will demand that you yield a little. Surely for the sake of peace and unity you will grant some compromise, since we are so broadminded on our part as to be willing to yield a little."

Now what must be our stand? We have a *consciousness of possessing truth.* We *know* that we are right and they are wrong. We reply, "We respect you as individuals. We count you among our closest friends. Some of you have married into our families. But we do not hold as you do that contradictory terms can both be true. We cannot grant that two plus two make five, six, seven, etc. We cannot concede that one school of mathematics is as good as another when each is teaching different answers, one contradictory to the other. We have a consciousness of possessing the truth that two and two make four, and we cannot yield one iota on that point. We cannot even compromise on four and one-eighth for an answer. We believe anyone belonging to a school teaching that the sum of two plus two is five, and who holds at the same time that schools teaching the sum makes six, seven, etc, are just as good, is making an admission that he does not possess truth.

It will likewise be evident that, should anyone of these schools holding different and contradictory answers, give a series of lectures open especially to those believing two and two make four, not one of us would attend. Why? Because we have again the consciousness of possessing truth. We should smile charitably at their invitation to us. We should not want to be put down as narrow-minded. We know we should be criticized because our school bade us not to attend. Possessing truth, and conscious that we alone have it, we should not criticize the heads of our school for making such a prohibition. We would realize the ruling to be wise, and

calculated to protect us against error. Should our school forbid us to read books teaching that schools holding the sum to be equal to five, six, seven, etc., is each one as good as the other, we would see the wisdom of the prohibition. It would not be restraint or the taking away of our liberty of thought; rather a bulwark for protecting the truth we have. At the same time, we could understand why those of other schools would regard ours as tyrannical, because they have *not our viewpoint* as to the exclusiveness of truth. Now on the other hand when we hold lectures and invite them to our school, we do so in charity, praying that they may be convinced and *share with us the consciousness we have of possessing truth* that two and two make four.

Having demonstrated by some such example as the above the exclusiveness of truth, that contradictory things at the same time cannot be true, that truth can never be variable, we can pass to the truth in the field of religion.

Something more important than a sum of figures is the salvation of an immortal soul. Something more than human certitude does the Catholic believe he possesses as to the creed and actions necessary to save that soul. He believes that Christ came to give testimony of the truth; that He founded a Church and commissioned her to "teach all nations whatsoever *I have commanded you;*" that He never taught that it does not matter what you believe, just so you lead a good life; but on the contrary threatened with eternal punishment those who did not believe, "Preach the gospel to every creature, and he that *believeth* and is baptized shall be saved, and he that *believeth* not shall be condemned" Mark, 15-16. The Catholic believes in regard to his religion that he possesses the whole revealed truth, and that any religion teaching doctrines contrary to his Church must necessarily be false, just as the members of the school of two and two make four believe that any school teaching an answer contradictory to this, is in error. It is not narrow-mindedness on their part. It is not intolerance when they refuse to listen to lectures given in schools teaching that two and two make five. They know these schools are in error. When they invite members of these schools to theirs to listen to a preachment that two and two make four, it is only that they may share with them the consciousness they

have of possessing truth that two and two are four, and can never be anything else.

Now in the field of religion Truth must equally be as exclusive of error. The Catholic holds there are three Persons in God; the Unitarian, one. Both cannot be right, unless three and one mean the same thing, but any sane man will deny this. The Catholic Church teaches that Christ is really present in the Eucharist; the Lutheran denies that Presence. One says, "Yes," the other, "No". Both cannot be right, unless "Yes" and "No" are identical in meaning. The Catholic Church teaches that Christ instituted seven sacraments; another Church says only two, still another three, etc. The Catholic sees here a contradiction. Only one can be right, because truth is one. So we might multiply examples, showing how the sects are all teaching doctrines, one contradicting the other, one diametrically opposed to the other, and all mutually exclusive of each other, just as four, five, six, etc., are mutually exclusive of each other, and yet most of them teaching that fallacy of fallacies in regard to the salvation of the human soul, "that one religion is as good as another," a fallacy they would not think of admitting in the field of mathematics.

Thus far in our presentation we have not asked our non-Catholic hearers, the seekers after truth, to accept the validity of the Church's claim. Get them to see and admit that truth is one, and exclusive of contradictions, by some such example as used above, and it follows that religions teaching contradictory doctrines cannot be each as good or true as the other, equally pleasing to God, unless it be that God is equally pleased with error as with truth. Admit that God has the right to determine the kind of service His creatures must render to Him, then man-made doctrines and creeds contradictory to His doctrines and precepts must be false. Admit that God through His Divine Son did determine the service man was to render; namely, what man was to believe and do in order to save his soul, and that He founded a Church with a commission to preach those doctrines and morals, and it follows that no one has a right to remain outside that Church. The employee has not the right to determine the kind of service he is to render to his employer. The work he is to do, the

time he is to spend in its performance, are all determined for him by his employer. We are all in the employment of God, in His service. We exist for no other reason. It is not for us to say what kind of service we are to give, what we are to do, or what we are to believe. Our employer, God, has determined that for us, and has entrusted that commission to His Church. We have no other alternative than to believe and act according to the orders of the Divine Employer, revealed and entrusted to His Church. At this point we are ready to demonstrate the claims of the Catholic Church that she alone received that Divine commission.

Some such process of reasoning, instead of repelling, will rather invite to further investigation and bring the seeker of truth to the conviction that the modern fallacy, "one religion is as good as another," has absolutely no *fundamentum in re,* possesses no vestige whatsoever of common sense, and is, without any redeeming qualification, unworthy of the consideration of any sane mind. He will then have grasped the Catholic viewpoint on the exclusiveness of Truth. Though he may not assent to the Church's claims of Divine commission, he will nevertheless understand why she is uncompromising when it is a question of Divine Truth. Like the *Presbyterian,* while not agreeing with the Holy Father's claims, he will nevertheless see that the Encyclical is "only what might have been expected . . . its contents substantially what they ought to be." Though "regretting the Pope's wrong assumptions", he will "admire his loyalty to principle, his unwillingness to sacrifice what he regards as divinely revealed truth for the sake of unity of organization."

Sensing the Catholic mind on the exclusiveness of truth, he is now ready to listen to the Catholic claim to Truth. The slogan, "one religion is as good as another," has been stripped of every vestige of respectability, without a single attack upon any church. The good will of the seeker of truth is still ours. Before him he sees hundreds of different sects, all teaching doctrines that are diametrically opposed to each other. One cannot be as good as another. Truth is one. He finds no church in Protestantism with even a pretence to infallibility. He wants to be sure that he possesses the Truth of Christ. Uncertainty will not satisfy Him. There is too much at

stake, his immortal soul. He finds among the Churches one only that lays claim to infallibility. "One religion is as good as another," condemns Protestantism. It is a profession that it does not possess truth. Not even claiming infallibility, that for him is a confession that Protestantism does not believe with certitude that which it professes. The Catholic Church's claim to infallibility convinces him that Catholics believe with certitude that which they profess. Its claim to infallibility creates at least a presumption in its favor. He is now ready to examine that claim.

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THE RECOVERY OF THE BODY OF THE VENERABLE JOHN SOUTHWORTH.

The Only Preserved Body of an English Secular Priest Martyr.

ON 20 December, 1927, it was my happy privilege to bring back to English soil the body of the Venerable John Southworth, who was martyred at Tyburn on 28 June, 1654, and whose remains had been sent to Douai in Flanders by one of the Norfolk family, there to rest for nearly three centuries in the college where he had been nurtured, the college that could claim some three hundred martyrs among the long procession of devoted priests that issued from its walls to work on the English mission.

It was in the preceding July that I first went to Douai and was able to identify the remains as those of our English martyr: it took a month or more to substantiate this identification, and then at last through the mediation of the British Foreign Office the claim of the Cardinal Archbishop of Westminster that the body should be returned to England was allowed by the French Government.

It will perhaps interest American Catholics to read some account of the discovery of the body: for particulars of the life of the martyr it will be sufficient to refer the reader to Bishop Challoner's *Memoirs of Missionary Priests,* where an adequate biography will be found.

The English Secular College was founded at Douai in the north of France by Cardinal Allen in the year 1568. It was a

Pontifical College, and throughout all the penal times not only supplied a constant stream of priests who were prepared to hazard their lives in England, but served also as a Catholic educational centre for laymen. It was due to this great seminary that the flickering flame of Catholicism was never quite extinguished in England: Elizabeth and her ministers hated its very name and did all in their power to counteract and destroy its influence. They never succeeded, and some two hundred years later one of its Presidents could write gloriously of its wonderful achievements and speak lovingly of that holy habitation where martyrs had grown in grace and resolution, martyrs so many " ita ut nullum sit cubiculum in dicto Collegio quod non aliquando fuerit cella martyris " !

Whenever news reached the college that one of its priests had been martyred, a solemn Te Deum was sung in the chapel: but alas, seldom were any substantial relics of these holy men saved from the savagery of their executioners. The remnants of the body that had been hanged, drawn and quartered, were burnt in the fire that stood by the gallows or were otherwise destroyed. However, by the middle of the seventeenth century this extreme animosity had softened, and the mangled remains of the Ven. John Southworth, by what string of circumstances I have as yet been unable to discover, did come into the hands of the Norfolk family: they were carefully embalmed and the quarters sewn together; and the precious relic was sent back to Douai College, where we can only imagine with what loving veneration it was received. Records are silent. I know of no account of the collection, despatch and reception of these sacred remains. I have, however, found out the name of the surgeon who embalmed the body, a Mr. James Clark, and there can be little doubt but that extensive research will bring to light a mass of detail we are curious to learn. In the college chapel the body was placed near an altar of St. Augustine.

Bishop Challoner makes a brief reference to a miracle that was attributed to the martyr's intercession two years after his death, and in searching through the Westminster Archives I was fortunate to come across a first-hand account, which in view of its importance and interest I give here at length. The document is signed T. Proger, who at the time was professor of Divinity, and he tells how one of the students, Francis Howard,

fell sick of a quartan ague, which developed so dangerously that at last one night all the doctors

deserted him, saying jointly, he would infalibly dye before morning (& they were held for the lernedst and greatest practioners of the university) & indeed the signes were as mortall as could be in a dying man. He had not slept in fouer or 5 days, and raved as long: and now he had lost his knowledge of all, & speach; his pulce was convulcive; his tunge very black, drye, rough & shrunke; his countenance and eys (in the estimation of all that beheld him) of a man agonizing, etc; so that the Doctour tould the President, Non est ne minima spes. All wer very sad with this sentence, but especially Mr. President as being the common and tender father of all & of this in particular being of a great famuly, of an exulent disposition, a prety scolour, generally beloved, very regular, discreet vertuous etc, briefly such an one as we had placed in him noe smale parte of the hopes of this house. The President therfore much trubled & disconsolate bethought himself it was this youths brother sent us our B. martyrs body, & presantly directing his devotion to the martyr fell upon his knees & prayed hartyly as you may be sure, quia hunc diligebat, promising with all, if he but lived till morning he would carry a little croune of flouers which we keepe over the Martyrs head to him. Ye youth began to mend beyond all hoapes & expectation that night. Next morning the croune was brought & a cushion which usualy lyes under the martyrs head was layd under his. He grew better every day since & is now gott up thes too days to our greate admiration & comfort & to the greater glory of God in his Saints & in this hys B. Martyr. The Doctors, that night they left him thinking no more to see him, had given ordour none should come nere him but who needs must, and thos to keepe constantly a good fyer & when he was dead which they mayd no question would be in very few houers to open all windoes and dores, wash and aire all the cloathes about him, so pernitious they deemd the disease. The Doctours cald next morning (for they had never stird of themselves), wondered little lesse than if a man had bin raisd from the ded, & seing the alteration, one of them did assure the President that neither nature in him nor art in them had wrought this change, to which sentence I cannot see anything that can be reasonably objecteed. So though I never found myself levis esse cordis nor an easy proclamour of miracles upon slighte grounds, but rather contrary, yet truly, for a miraculous recovery of a man only not quite ded, I know not what the nisest believer can requier more in prudence. So I believe it, though a Thomas too.

(signed) T. PROGER.

In a post-scriptum, he goes on to tell of other divers benefits "which people of this Towne at severall times acknowledged to have receaved in this kind & have presented at the shrine their testimonys in waxen images, as the fashion is;" and states that the President was obliged to mitigate the veneration and public concourse of people "before it might be done by publick and highest authority". In the margin of this paper is a later note by Edward Paston, who was President 1688-1714 to this effect:

This happened in Doway College in the year 1656. Dr. George Leybourne was then President of this our College in Doway. The young man thus strangely cured was Mr. Francis Howard, brother to the Duke of Norfolk, and went here by the name of Talbot. The Martyr is Mr. Jhon Southward (sic) whos body lyes by St. Augustine's altar and was then in a little roome which now, in this present year 1701, is the Church porch. The Author of this relation is Mr. Thomas Proger who was at that time President of Divinity. I underwritten was then about fifteen yeares of age, and have only a confused meemorie of what happend in those days but remember somewhat of it.

(signed) Ed. Paston President.

This vivid description of the miracle and Dr. Paston's marginal note are the only references I have so far been able to find to the martyr's remains at Douai during the long period 1654-1786. In the last-mentioned year a descendant of the martyr's family, the Rev. Richard Southworth, brought to England a piece of tape, now among the relics at Downside Abbey, which he says he took from the leaden coffin of the Rev. John Southworth, "which at that time lay under St. Augustine's altar at Doway, but was afterwards, during the trouble in France removed and buried deep in a private place within the precincts or premises of the said College. It still remains there".

The "trouble in France" was of course the French Revolution, which brought the days of the English College at Douai to an end. I cannot pause to tell the stirring tale of the seizure of the college and the imprisonment of its members in the fortress of Doulens. All that is relevant to my present purpose is the fact that in the midst of their hurried departure and in spite of the vigilance of the Revolutionaries, some of the priests

and students found both opportunity and courage to conceal in places of safety the more important of the treasures of the college.

A considerable quantity of silver plate was buried in different parts of the boys' recreation-grounds and class-rooms: some of this was afterward discovered by the French, who resorted to the simple device of flooding the ground by means of a hose-pipe and then digging where the soil subsided. The more important relics were buried separately — namely, a box containing the hair-shirt of St. Thomas of Canterbury and the cardinalitial biretta of St. Charles Borromeo, and secondly the leaden coffin containing the body of the Venerable John Southworth. These last two important burials were undertaken by one of the priests, the Rev. Thomas Stout, and I think the students were kept out of his counsels and knew little or nothing of the locale where these particular treasures were secretly disposed. Father Stout preserved a rough plan on paper, but, indeed, appears to have kept it very much to himself. Bishop Douglass, Vicar-Apostolic of the London District, seems to have been the only ecclesiastic in England roughly familiar with its details: in some private notes of his on the hidden Douai treasures he speaks of "Mr. Southworth's body in the kilns exactly in the middle 6 feet deep".

It was not until the year 1863 that any serious attempt was made to recover these buried treasures, and even then little publicity was given to the event in Catholic or other papers in England. I find Cardinal Wiseman writing that "I think the *Tablet* hardly does its duty as an English Catholic paper. If you take no other paper (Catholic) you will scarcely have heard of the discovery of the buried plate at the old Douai College. . . . A full account was given in the Douai paper". It is only fair to add that the *Tablet* was anxious to have all the details, and later it published some correspondence on the subject, chiefly interesting as proof of the apparent indifference regarding the Douai relics which prevailed amongst those who should have been most interested.

Briefly, then, in 1863, Mgr. Searle, Administrator of the English Foundations and Canon of Westminster, got leave of the Emperor Napoleon III to undertake certain excavations at the English College, which at that time was in use as a

military barracks. The work was carried out under the supervision of a Commission composed of the Commandant of the Battery attached to the barracks, M. Rey, Inspector of Property, M. Asselin, Deputy Mayor of Douai, Mgr. Searle and some members of the Benedictine House in the town.

Excavations began on 18 May, 1863, following what documentary evidence was available; but changes of construction made the clues very difficult to follow, and operations were about to be abandoned when, in digging in the Officers' Messroom, which in olden days was one of the boy's classrooms, the pick suddenly disclosed "a dark earthy substance which proved to be the remains of a box of wood that had mouldered entirely away, and immediately beneath this, in a disordered heap, appeared a considerable mass of silver — cruets, goblets, plates, hot-water dishes, salt-cellars, a coffee-pot, the clasp of a cope, buckles, table silver etc."

Later, the search was renewed in the hope of finding the relics, but failure attended these efforts, although the Commission had in their hands the rough plan left by Father Stout. Outhouses are the least permanent of buildings, and the changes above ground in the locality indicated on the document baffled the searchers, in spite of the fact they exploited every means in their power. There is strong reason to believe that, acting on suggestions from home they probed the ground with long iron rods, a procedure which explains a certain matter to which I shall have to refer later.

Passing to quite modern times, in January 1926, the French Government sold the buildings and grounds of the old English College to the town of Douai, which forthwith proceeded with the demolition of the fabric and a rough levelling of the site. The immediate object was the construction of a new road from the Railway Station to the middle of the town. This road cuts through the sites of the old Refectory, the eastern wing of the college and the rooms of the Vice-President. More recently the town authorities have divided the remainder of the property into lots and sold them to private individuals on the understanding that new buildings be erected within the course of the next five years.

Whilst all this demolition was in progress the possibility of an accidental discovery of the Relics which had eluded the

search of the 1863 Commission had not been neglected. There is at Douai a learned society known as the *Amis de Douai,* which has as its President M. F. de Bailliencourt: its interests and activities centre about the antiquities of the town of Douai, and the history of the English Foundations there naturally falls within its scope. From the moment that operations commenced on the site of the English College, M. de Bailliencourt concerned himself very intimately in the proceedings, getting in touch with the competent and interested parties in England, warning the French authorities of the likelihood of "finds" and taking all possible steps to safeguard such "finds" in case claims should be eventually lodged.

On 15 July, 1927, while the proprietor of one of the lots was excavating the ground for the purpose of constructing a cellar, his workmen disclosed a leaden coffin about four feet below the level of the neighboring road. It was roughly moulded to the shape of a human body and lay with the head toward the south-east. As its surface was uncovered a hole was found in the top toward the centre of the coffin, and a certain amount of oxidization had taken place in that neighborhood. The hole was about one and a half inches in diameter. There was a smaller hole at the head, caused by one of the workmen's picks. Otherwise the state of the leaden envelope was seen to be in an excellent condition. The workmen on the spot, having extravagant notions of buried English treasure and thinking that the coffin might conceal something more valuable than human remains, were for breaking it open at once. Fortunately they were stayed in time: the police and Mayor of Douai were summoned and also M. de Bailliencourt and other officials. A large crowd of people quickly gathered. After a brief consultation it was decided to transport the leaden shell to the Morgue de Dauphin in order to establish at once the nature of its contents. The workmen concerned in the discovery were invited to attend, since if there were any question of hidden treasure they would, according to the law, be entitled to a certain portion of it.

At the Morgue the leaden shell was carefully and thoroughly washed in the hope of finding an inscription or rough indication of some sort or other. Nothing at all was revealed. Then with the aid of a burin the workmen proceeded to open the

shell. This is of a peculiar pattern, being made in two halves, the upper fitting on to the lower, like a lid on a tin box. There was no soldering at the joints, but the two parts had been brought together very closely and tightly. The length of the shell was about 5 feet 8 inches. The top cover was carefully pried open on one side and lifted back gently, and within was seen the form of a human body, the head slightly inclined to the right shoulder and the whole swathed in linen bands of a brownish color. There was a quantity of dark liquid mud about the stomach and chest, due to the infiltration of water through the hole in the leaden cover; for it had been a day of drenching rain, the shell had long lain exposed in the clayey ground and the rain had drained into the hole and been quickly absorbed by the dry spongy wrappings within. It was decided to postpone a further examination until the following Monday — an unfortunate decision in some ways, inasmuch as the wet and damp were given a longer opportunity to work havoc on the very sensitive material. At any rate the workmen were satisfied that there was not English treasure in their sense.

On the afternoon of the following day (Saturday, 16 July) a workman, digging in the same plot of land, came upon the remains of a wooden box, roughly enveloped with pieces of lead. This was at a distance of about 8 feet from the spot where the body was found. Wood and lead had much deteriorated; in fact they were fragmentary, but sandwiched in between were the relics of St. Thomas and St. Charles, buried, as we have seen, in 1793. I am afraid the workman treated his "find" carelessly: eager for treasure, he cast away bits of stuff, which seemed to him to be but idle wrappings, and to his disappointment found only the lower half of a small oval silver box, bent, broken and discolored, with nothing in it except its faded lining! There were, too, three pieces of red material — the biretta of St. Charles, and also a square of embroidery, which I take to be a pall or part of a burse. The proprietor was shortly on the scene and rescued the biretta and oval of silver. He saw the "stuff" the workman had cast away and thought too, that it was just, well, stuff, and of no importance and interest. He described it to me later and said there was a piece of rough hairy material like a portion of carpet, about

the size of his hand and as thick as his finger and of a brownish colour. It was thrown away and lies hidden, I suppose, in some hole on the Lille road, whither the excavated earth had been carted. In this way, I fear, the old Douai relic of the hairshirt of St. Thomas of Canterbury was found and lost!

These discoveries naturally caused a stir in the local press, which for several days was rich with sensational copy. There was talk of Egyptian mummies and valiant crusaders and what not, and one paper blared blatantly that Douai too had its *Tutankhamen*! Echoes even found their way to America, where a whole illustrated news-sheet was published on the subject suggesting that the body was that of St. Thomas of Canterbury!

On behalf of the Cardinal Archbishop of Westminster I made two visits to Douai in the course of last summer. I was satisfied at the outset that the body was that of the Ven. John Southworth, but there were at first certain material difficulties of which I will speak presently. Let me first describe the body as I saw it on 29 July. It was disposed on thick pads of medicated wool in the little mortuary attached to Douai cemetery. The dark flesh looked damp and corrupt: chest and stomach had fallen asunder and the wet had done much damage in those parts, while the flesh of the legs was mostly unaffected and yielded to the pressure of one's fingers: the vertebrae of the neck were strangely askew, suggesting violence. Both hands had been taken off at the wrists, the right one chopped off, probably with an axe. There were incisions down the inside of the forearms, made for the purposes of embalmment, and these were carefully sewn. There were similar incisions and stitches on other parts of the body. The head was in a much better state of preservation: the skin of the face had taken on a coppery tint and there was a slight moustache and beard of chestnut color; the orbits of the eyes were empty and the ears had been severed. The crown of the head had been carefully sawn off and the brain entirely removed; in the cavity were wads of embalming material. The meninges had been left intact. The head was sewn to the trunk by careful stitching at the neck.

Of the missing members, hands, ears and crown of the head, there was no trace in the coffin, nor did a painstaking search

reveal any sign of a document or object of any kind which might have given a clue to the identity of the body or the date of its burial.

The French doctor who examined the body maintained that the remains were those of a man aged about 43. Ven. John Southworth at his death was aged 62. The doctor's arguments did not and do not convince me at all, and in fact at the time of writing they must give way to the overwhelming weight of evidence to the contrary.

On my return to England I busily set about making researches, being particularly anxious to find a copy of Father Stout's plan of the burial, which would set all doubt at rest. Eventually I did find it, but first of all I found something else, which promised to be a conclusive proof, but was actually a very bitter disappointment. This was nothing less than a martyr-relic in the possession of the Archbishop of Westminster,—a left clavicle and a document attached to it, which read: "This Bone taken out of ye neck of Mr. Southworth, who suffered under Olyver Cromwell as a Cath. Priest or Clergyman, was given me by Mr. James Clark, chirurgeon, who embalmd ye body."

The discovery of this relic naturally led one to hope that the identity of the body would now be established beyond doubt; it only remained to see if the left clavicle was missing and if our relic corresponded.

I returned to Douai on 4 August and on the next day went to Lille, where with M. de Bailliencourt, M. Theodore, Director of the Lille Museum and M. Leclair, a competent anatomist, I made a second examination of the body. To my complete surprise the left clavicle was intact. To make assurance doubly sure I had it removed and found it was about an inch shorter than the Westminster relic and emitted a very sweet odor. There was no doubt at all; our relic in no wise corresponded to the body, and I was forced to the unwilling conclusion that after all the remains could not be those of the Ven. John Southworth.

Then came a ray of hope: could there be some mistake about the Westminster relic? I read aloud the paper attached to it: "This bone taken out of ye neck etc," and M. Leclair immediately exclaimed: "Ah, but that is not an accurate description

of the relic: scientifically a clavicle can in no way be described as a 'bone out of the neck'". Of course not, and Mr. James Clark, chirurgeon, would not have so described it. One began to see further light too—would Mr. James Clark, working for his employers, the Norfolks, have ventured to excise such an important member as a clavicle and given it away to his friend? No; he probably gave away something smaller, what, indeed, the paper stated to be "a bone out of the neck". M. Leclair then went on to tell us that a closer examination of the body had revealed a deep transversal cut through the neck vertebrae and part of the vertebrae of the thorax. Some parts of the neck vertebrae were missing, and perhaps it was a loose fragment of this, a "bone out of the neck", that Mr. Clark, in cleaning and embalming the body, had given as a relic to his friend.

This seemed a very plausible explanation. How then account for the discrepancy between clavicle and written paper in the Westminster relic? One can only presume that the two got together accidentally, and that Father Pollen, when he was arranging and cataloguing the relics of the English Martyrs at Westminster some years ago, found the bone wrapped loosely in the paper and took it for granted that the two were related. These relics at Westminster have come from different collections and doubtless have passed through many hands. Among them are still some pieces of bone without any written specification: it will remain for an expert to see if any of them possibly belong to the body found at Douai. The point is that confusion in these matters is possible, and one knows of other cases where relics of English Martyrs have somehow or other got associated with wrong documents. We must remember, too, that for many years these relics were not kept with the same care, or perhaps I should say the same scientific care, as that in which we of this generation hold them, when the processes of beatification are a near reality.

The reward of one's labors and the quieting of one's doubts came in September, when a copy of Father Stout's plan was revealed. This was in possession of the Benedictines of Woolhampton, who till within recent years had a house at Douai and had interested themselves in the researches made in 1863. Father Stout's plan was more detailed than I had ever antici-

pated. His drawing describes the spot carefully where he made the burials: he marks and names the details of the locality, which corresponds in every particular with the place where the relics were found. The following fact, too, is very interesting: in August I published in the London *Tablet* a little plan showing the relative positions of the box of relics and the leaden shell and I drew a dotted line from the one to the other: in Father Stout's plan, which came into my hands a month later, the relative position is similiarly shown, with the following written indication: "Mr. Southworth's body . . . . . dotted lines passes over the body."

As I have previously pointed out, the Commission of 1863 were baffled by the extensive overground alterations that had occurred on the college site since 1793, though it is evident to me now that they were very near indeed to finding the objects of their search. In fact I think that the hole in the leaden shell is due to their attempts to locate the body. I have stated above that they were recommended by their friends in England to probe the ground with a rod of iron, and I find the advice repeated in a later letter with the suggestion that the rod should be sharply pointed and eight or nine feet long. It seems to me that the suggestion was followed and that the leaden shell was actually pierced: the conformation of the hole entirely corresponds to such a method of procedure. At that depth (and obviously the rod would have been hammered in) it would be hard to detect an obstruction and the lead would be easily penetrated, nor when it was withdrawn through the clay would there be much sign left on the rod of the material with which it had come in contact.

During my first visit to Douai at the end of July I arranged for the body to be transferred to the Lille Museum, where under the careful direction of M. Theodore it was scientifically dried and reëmbalmed. The original embalming material and the mode of embalmment were closely studied by an expert and pronounced to be exactly that in vogue at the time of the Ven. John Southworth's death. I also had X-Ray photographs taken of the body, and these revealed beyond all doubt that the martyr had been quartered. The head had been cut off, probably with an axe, and one could detect the sharp cut through the bone: the pelvis was irregularly broken in two,

the hip-joints not being disturbed. There were also reasons which I will not mention here, for supposing that the disembowelment had been violent and such as we associate with the methods employed against the English martyrs.

Such then is in outline the story of the recovery of these precious remains. On 20 December the body was handed over to me by the French authorities, intact except for the right forearm and left clavicle which will be left in Douai as a memorial of the great English College, which for three hundred years was an ornament of Flanders and a glory of the Catholic Faith. I travelled by rail to Calais and crossed by the passenger-boat, with none on board conscious of the sacred burden: from Dover I travelled by road to London and thence to St. Edmund's College, Ware, which is the lineal descendant of Douai on English soil, a college which has carried on the work of Douai since 1793 and where priests and laymen are educated side by side as in the olden days.

The cause of the beatification of the Ven. John Southworth, in common with many other martyrs, is being pressed forward in England, and we hope the day not far off when he will be raised to the ranks of the Blessed. His is the only body of an English Secular Priest martyr that by the providence of God has been preserved to us, and we may pray that his presence in England will kindle devotion and hasten the day of the conversion of his fellow-countrymen.

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PRIESTS AS "GOOD MIXERS".

S. IGNATIUS in his Rules for the Discernment of Spirits stresses the point that our adversary, the devil, generally tempts those who are leading good lives, *sub specie boni,* by the appearance of good. It is his usual mode of procedure, for he is astute enough to realize that vice, boldly placed before a sensitive soul in the state of grace, causes too much of a shudder, too much horror to make it succumb; and so he baits his hook. He presents evil in the draping of goodness; a wolf in lamb's clothing, as it were. These subterfuges of his are so cunningly devised and so skilfully executed that they oftentimes fool and betray very holy men and women.

Take, for example, the slogan we so frequently hear in religious circles, "Laborare est orare", to labor is to pray. Understood in its correct meaning, seen in its proper setting, there is no difficulty here. But used as a salve to our conscience when neglecting spiritual exercises, when lightly excusing ourselves from recitation of Divine Office, it is all wrong.

Nor does the devil deviate from this set plan of his when endeavoring to tempt priests to lose themselves in the social whirl. His tactics are always the same. He will quote Holy Scripture, St. Paul, and the Lives of the Saints to clinch his specious arguments. Yes, indeed! the Apostle of the Gentiles "became all things to all men," but it was "in order to gain all men to Christ". Very true, St. Francis of Assisi associated with robbers; but we know it was only to bring them back to the feet of the Master. History substantiates the fact that St. Francis Xavier played cards with the sailors aboard ship. It also tells us that he ended the game by hearing their confessions and changing the ship from a sink of iniquity to a barque of penitents. In other words, the devil has the knack of focusing our attention on half of the picture; the other half is in the shadow—we do not see it. One of the familiar arguments used against those who hold the Bible to be the sole norm of belief is the logical answer, that in perusing it readers can and do actually come to diametrically opposite conclusions. Another example of *tot homines quot sententiae.*

Especially in this matter of the social activities of our priests —a matter of grave concern to both the individual priest and to the propagation of the Faith generally—it appears to me that we are looking at only half of the picture. It is the old bait—*sub specie boni.*

It may not be uninteresting, therefore, to ask what benefits, if any, accrue to the priest from being a good mixer; and what evils, if any, come from this same source. Naturally we suppose that a priest is indulging in social activities because of his desire to do good, to promote the welfare of Holy Church. What then is the good? Is it real or only apparent?

Before answering the above question let me remind my readers that in these days of broadcasting sermons, advertising services, insisting on the value of publicity, it is well to recall the old adage that truth is mighty and will prevail. There is

an innate force that comes from truth which cannot be resisted. We have the Truth: let us not dress it in such a way as to hide its worth. Propaganda is all very well in its place, but it must be kept rigidly in check lest it overshadow the central point we desire to emphasize. How often have we noticed a youngster or an adult interested in the novel way an advertisement has been written up! More interested in fact in the picture—in the *way* it has been done than in the product itself. If the highest art is to conceal art, then must we confess that, though apparently at its apex, the business of advertising has slipped back, overreached itself.

Now in the same way it appears to me that we, priests, to a great extent are advertising ourselves rather than Jesus Christ. We are putting in the shadow Him whom we say we desire to honor and follow. Why? I think one contributing answer might be popular opinion. A persistent feeling seems to be in the air that priests should be "good mixers". Where it originated, it matters not; but few will deny the fact that it does exist. Even a bishop said to me the other day, in referring to one of his clergy, "He is a fine man, a good mixer." I did not feel at the time that it was within my province frankly to ask just what was meant by the term. Doubtlessly I would have got a fine reply. Certainly it would have been different; for I have yet to find two men to agree completely as to what a "good mixer" connotes. The term is very variable, but in the modern acceptation of the phrase I believe I am not at all wrong in saying it includes one who does not insist over much on the fact that the Church is Divine, and that she alone has the complete deposit of Faith. Rather severe, perhaps, but such has been my personal experience. These "good mixers" are, generally speaking, men who are cutting down some of the asperities of the Gospel; men who desire to be broad-minded. They cannot be more broad-minded than the Church. I think it was Father William O'Brien Pardow who said that when the Church ceases to shock people it will not be Christianity.

The origin of this trend in the clergy to-day appears to be in the fact there is a *damnosa doctrina* abroad that a priest cannot be successful unless he be a "good mixer". Therefore, under the specious plea of progress and good-fellowship, he joins

popular clubs, and, as a young clerical acquaintance of mine does, wears their insignia and regularly attends conventions, held often in Protestant churches. Nor does he appear in conscience to be at all worried at what he is doing. Candidly, I do not wish to be too severe in my restrictions. *Me juvene,* I, too, was somewhat of a mixer. In a lesser degree than is done to-day I mingled with those outside the Faith. Looking over the past, however, I cannot recall one convert that came to me because of this fraternizing with non-Catholics. O, yes, I made many friends, for it is easy for priests to impress favorably those who are not Catholics; for priests, generally speaking, are better educated than their own ministers. A priest is a mysterious being about whom they have heard so much both in novels and in history; and the priest is a celibate, which too rather intrigues them. So they endeavor personally to attract the priest, not necessarily in any sinful way, but just to have him for a friend. If the levite be on fire with love of God and zeal for souls, well and good; but the pity of it all is that on most occasions this is not the case. The "good mixer" is necessarily overworked by accepting civic obligations over and above his parish work. He is below par spiritually and has not enough stamina to turn that personal attraction into an attraction to Jesus Christ. I believe that without any great amount of contradiction one could go through the whole calendar of Saints and not find what we moderns call a "good mixer".

Of course, Protestant men generally prefer to have priests working alongside ministers. But the resultant harmony and good will are not always apparent. I know of one minister, who, while professing himself to be a fellow Rotarian to one who happens to be a priest, nevertheless takes occasionally as the subject of his sermon "The Blindness and Ignorance of the Catholic Church".

On the other hand, the harm that comes from this course of action far out-weighs any problematical good that may arise from it. First of all there is the scandal that comes to a sincere Catholic from seeing his leader, the priest, associate with those who are not of the Faith and place himself on the same level with them. The prevalent idea, "One religion is as good as another," is steadily growing and owes its strength

chiefly to the needless mingling of Catholics and non-Catholics. Nor can we logically object when the priest lends color to the idea by associating and identifying himself with those not of the Faith. A friend of mine in California, a Monsignor, is firmly convinced that the predominant fault of the modern Catholic is that he is not fully convinced nor deeply imbued with the simple doctrine that the Church is of Divine origin. If Catholics were saturated with the truth that Christ speaks directly through the Church, telling them to go to Mass on Sunday and to abstain from meat on Friday, it is certain fewer of our people would be absenting themselves from the Holy Sacrifice or violating the precept of the Church to fast and abstain on days commanded. Now, I contend that it weakens that all-important doctrine in the eyes of the people when they see Catholic priests meet on the same footing in civic affairs with Protestant ministers. Archbishop Riordan of San Francisco was once asked to dine with a Protestant Episcopal Bishop. He refused, saying to his secretary, as he dictated a courteous reply, "I was taught by my old mother that we are a chosen people and that we are privileged to belong to the true religion, and therefore I shall not jeopardize that treasure I possess by exposing it to unnecessary danger."

Another evil that comes from too much social-civic dissipation is that parish work is neglected. Parish work is very elastic; we may do very little outside of giving the Last Sacraments to the dying, or we may work very laboriously and perseveringly. When our attention is directed to outsiders, generally something is bound to be neglected. We neglect perhaps to drop in to see a poor sick man, lying on a bed of pain, and comfort him by a few words, or, it may be, we do not follow up the case of one whom we know has been away from the Church for years, excusing ourselves on the plea that these other duties claim our attention. Yet we were primarily ordained to perform just such sacred duties. "Evangelizare pauperibus misit me; sanare contritos corde."

The third evil, in my estimation, coming from too much social intercourse with those not of the Faith is that the priest becomes enervated, as it were. He is liable to become too tolerant in his dealings abroad, in the parlor and—worst of all—in the confessional. We know that when the men on the

bridge begin to falter or to weaken, the ship is in danger. Similarly, when captains of soldiery show little or no real earnestness in the cause they have espoused, the soldiers themselves will not be enthusiastic—heart and soul in the fight. Was it not the same in the days of Hannibal? He burned all his bridges behind him (as we do on the day of our ordination), and he marched on toward Rome, but the soft climate, the vine-clad hills, the olive groves of Capua lured him, ensnared him. Thus he dilly-dallied until the winter came and the roads were blocked and the capture of Rome was an impossibility. There is a passage in Holy Writ that we priests would do well to ponder. It brings vividly to our minds the heavy responsibility of the priesthood. It is very easy for us by both word and action to house a lying spirit.

Michaes said to Achab, King of Israel: "Hear thou the word of the Lord. I saw the Lord sitting on His throne, and all the army of heaven standing by Him, on the right hand, and on the left." And the Lord said: "Who shall deceive Achab, King of Israel, that he may go up and fall at Ramoth-Galaad?" And one spake words in this manner, and another otherwise. And then came forth a Spirit, and stood before the Lord, and said: "I will deceive him." And the Lord said: "By what means?" And he answered: "I will go forth and be a lying spirit in the mouth of all his prophets." And the Lord said: "Thou shalt deceive him, and shalt prevail: go forth and do so."

"A lying spirit in the mouth of all his prophets!" What a terrible calamity that would be!

The one whom Christ selected as his valiant precursor was one who was firmly convinced that it was not his own aggrandizement but the Saviour's that must be brought to the foreground. "It behooveth Him to increase, me to decrease." The Master Himself when expatiating on the characteristics of a true disciple told His followers that they might take it for granted that, just as He had been hated by the world, so would they be for His sake. Christ as God knew that they had more to fear from the smiles of the world than from its frowns, its persecution. He told them they were to be the seasoning of the world; that on them was the duty laid to uplift it, to beautify it, to sanctify it. "Ye are the salt of the earth; if the salt lost its savor wherewith shall it be salted?

It is good for nothing any more but to be cast out and to be trodden on by men."

That, to my mind, is what the modern priest must be aware of—not to allow the priestly dignity to be trampled upon. We must uphold this dignity not only theoretically but practically by keeping discreetly aloof from those outside of the Faith. I do not insinuate we should snub people or offend them—not at all. Courtesy and kindness first, last, and all the time; but by confining ourselves principally to the work for which we were ordained—our own salvation and the salvation of intrusted souls—we shall bring true glory and honor to ourselves and to the Church, and, best of all, we shall have the respect of our separated brethren. And, if on rare occasions we are obliged to take part in any social affairs, let us have a real Catholic message to give, demonstrating the Church's solid position on such subjects as "Patriotism," "Labor," "Socialism," "Communism". Thus shall we be esteemed without jeopardizing in any way the position we hold or the principles for which we stand; thus shall we turn men's minds more and more to that "City on the Mountain," and less and less on the human instruments—the priests of the Catholic Church.

DAVID P. MCASTOCKER, S.J.

Tacoma, Washington.

THE CONGESTION AT THE CONFESSIONAL.

NO business or professional man ever complains of too much patronage. The greater the number of customers or clients who flock to him, the more he likes it. At times, however, he cannot help wishing that his patrons would divide up a little more evenly regarding the time of their appearance in store or office. In one period he may be rushed by the number of customers, while in another he may be completely idle for want of them. As a result he himself is overtaxed at times and, because of the hurry he is in and the pressure he is under, he cannot give his patrons the leisurely attention to which they are entitled and which would accrue both to their benefit and his own comfort.

Every incumbent of a much frequented confessional will readily apply the foregoing to himself in the tribunal of

Penance. There the priest is engaged in His Father's business, which our Lord declared to be the salvation of immortal souls. He rejoices in his heart when penitents come in large numbers to the confessional.

Nevertheless, much as the zealous priest congratulates himself on seeing long lines of penitents at the confessional waiting to be shriven, at times he cannot help wishing that they were distributed more evenly as to the time they choose to go to confession, in order that overcrowding might be avoided. It harms both him who gives and him who takes the holy sacrament.

Unless the waiting penitents are sufficiently distant from the confessional, the inviolable seal of the sacrament is in no little jeopardy. Some penitents confess in a louder voice than they are aware of. At times the confessors themselves speak in a way to be heard at a distance. We do not see ourselves as others see us and often we do not hear ourselves as others hear us. The best way to avoid such an involuntary infraction of the seal of confession is to keep the waiting penitents distant from the confessional, let them be ever so eager to take and hold place in a waiting line.

A greater disadvantage than the one just mentioned is the spirit of hurry which it injects into both confessor and penitent, wittingly or unwittingly, and by no means to the profit and peace of heart of either. When there are very many penitents waiting for their turn to confess — the one more desirous of getting through than the other — it is the most natural thing in the world for everyone to try to dispatch his task as expeditiously as possible. Delay leads to hurry. Desire not to be in the way of others adds to the hurry. No one is at his best when he is under such a strain. The very idea of haste is foreign to the best administration and reception of the sacrament of Penance, which rather asks for easy composure in the recipient as well as the dispenser of it. This sacrament is to be administered and received in a manner which of its nature demands anything but undue haste and carelessness.

The confessor who has his nerves in such perfect control that, regardless of the crowds which surround his confessional, he gives each individual penitent all the attention he requires without hastening him in the least, as though he were the only

one to be heard, is a rare exception. It is not at all easy for the priest in the confessional to be altogether proof against the mass psychology of hurry and impatience that prevails about him. He may be convinced that many of those that wait have only limited time at disposal. He may fear lest some leave without going to confession, if they are delayed. In view of this the confessor believes he is in charity bound to hasten his work in the holy tribunal, and to forgo the leisurely attention to each penitent which the nature of the sacrament demands. His viewpoint is no doubt justified in the main and it seems to be used generally by confessors. Yet this in no way changes the facts. Congestion about the confessional is not favorable to the wholesome administration and reception of the sacrament of Penance.

An apostolic priest who is particularly interested in the preservation of the innocence and purity of our Catholic boys and young men wrote me a letter recently in which he stated as his conviction that many defections from virtue and even from faith on the part of our Catholic youth would be forestalled if priests in the confessional were more attentive to the spiritual needs of individual penitents and to the upbuilding of their spiritual life. In other words, they should take more time in the spirit of kindness and firmness to advise the boys and young men in sin or in danger of it, of the ugliness of unchastity; of the imperious need they are under to take a decided stand against it; of the means they should employ to extirpate it entirely from their hearts and to steer clear of it in the future; of the comparative ease with which this can be done, thanks to God's grace, no matter what their personal condition may be; of the many examples offered by the Bible and the Lives of the Saints for their encouragement; of the heavenly sweetness of virtue and the unalloyed joys of a good conscience that is at peace with God, and of a soul that is master over the lower instincts of the body.

My correspondent was sure that, if confessors proposed these matters in a sympathetic manner to their penitents, many who have just started on the slippery career of vice would be definitely checked at once; others, habitual sinners, would be reclaimed to chastity. Those who have not sinned, but are struggling with temptation, would find strength and victory.

If, however, instead of receiving personal, detailed attention from the confessor, penitents, no matter what their confession or their state of soul, are dealt with only in an offhand, superficial, hurried manner, they either attach little importance to sins confessed, and are thereby, at least indirectly, led to repeat them, or they become discouraged and despondent and, in consequence, fall ready victims to passion.

If there is an element of truth in all of this, a frequent cause of the confessor's failure to help the penitent is the congestion at the confessional, which somehow dissuades or diverts him from attending so personally, circumspectly and exhaustively to every individual who comes to him for spiritual cure and help, as he would if the circumstances afforded him more leisure for this attention. What has been said applies to all classes of penitents. All of them suffer a distinct loss when their spiritual condition is passed over in a hurry and incompletely dealt with by the divinely constituted physician of the soul in the sacrament of Penance.

A few days ago a priest, zealous in the reclamation of the unhappy victims of impurity, wrote to me as follows: "Here is an idea which may interest you. I have the habit of gaining the confidence of those who are troubled sexually by treating them kindly. When I have won their confidence I suggest that system is needed if victory is to be achieved. We must fight as we do in a prize fight. The conservation of manhood or womanhood, the future happiness in the married state, the health and well-being of the offspring are the prize. The two gloves you are to use are prayer and will-power. The contenders in the ring are you and your passions. The confessor is your coach or second. Every week, or every other week, or, at the most, every month represents a round in the battle. Invariably return to your corner at the end of the round, expose your spiritual wounds, have them cured by absolution, and receive a spiritual rub-down and tonic in the form of solid paternal instruction and advice. A few rounds after this manner, and the falls become less numerous or at least less voluntary, and soon there will be nothing but victory after victory, thanks to 'the grace of God by Jesus Christ our Lord' (Rom. 7:25). In the case of those who sincerely corresponded I have never known this method to fail."

This procedure will hardly appeal in an equal degree to every confessor or, for that matter, to every penitent. Yet one will agree that the zeal and solicitude which it exhibits are worthy of imitation. At the same time it is apparent that the display of such personal interest in favor of a penitent is not easily, if at all, fostered when there is a congestion about the confessional. The thought that is then uppermost in the minds of priest and people, save in rare cases, is how to dispose of the largest possible number of penitents in the shortest possible time. The upshot is that neither priest nor penitent derives the spiritual consolation and profit from the administration and reception of the sacrament that should normally result from it.

A fervent young priest told me lately that he believed that a number of penitents who need particular attention in the confessional because of their sins purposely come to confession at the time of congestion at the confessional. They evidently know that their case requires individual inspection and prescription on the part of the confessor. They fight shy of the treatment, however salutary and necessary it might be for them; and hence they come to confession under circumstances in which they feel that the confessor cannot afford to spend any time on them, and so they hope to escape a scolding or a close investigation of their state of soul. They like to approach the sacred tribunal in the morning immediately before the priest says holy Mass.

In thus dodging the special curative and strengthening power of the confessional, ignorant or ill-disposed penitents do themselves great spiritual harm and incur risk of habitual sin. The young priest referred to is not the only one who has had such experiences. Convinced as they are of the same fact, missionaries as a rule do not like to hear mission confessions in the morning before Mass, lest such penitents force them, in view of the large number of waiting penitents, to hurry and lightly to pass over soul conditions that need to be treated with leisurely care.

In instancing the danger of the congestion at the confessional I have used as an illustration sins of impurity only. It is needless to remark that a number of other points of casuistry fall under the same category, such as the wilful and especially

the repeated neglect of Sunday or holiday Mass, the transgression of the law prohibiting servile work on the same days, or of the law of fast and abstinence, the proximate occasion of sin, the continuous relapse into sin, the reading of forbidden books, the sending of children to secular schools without justification, the injudicious and unjustifiable keeping of company with a non-Catholic, the often involved and very difficult question of restitution, incomplete confessions, or sacrilegious confessions in the past, together with the duty of a general confession. Every confessor knows that these and similar problems of conscience, which require leisure and composure for proper attention, are met frequently at mission time.

If the reader will permit a personal reference, I may state that after my *Plain Talks on Marriage* was published, of which twenty thousand copies were ordered by priests and people within two years, I was repeatedly asked to publish similar books on sex problems for Catholic young men and women. Complying with the request I wrote the two books, but when I submitted the young man's book to three learned and experienced priests, who are professors of seminaries and who have had dealings with young men for years, they very positively advised me against its publication. They all agreed in saying that a book which gives clear and explicit information on sex, however religiously and delicately treated, may do our boys and young men much more harm than good. One of the three said that he was convinced it was quite impossible to write an acceptable sex book for our Catholic boys and young men. All three again concurred in believing that practically the only way for a priest to give the correct and needed sex instruction to boys and young men is in the confessional, where it can and should be given personally and directly according to the needs of the penitent.

This last statement has a bearing on my subject. When there is a congestion at the confessional, what priest has the time and the inclination to give necessary sex instruction to the boys and young men that approach him and are obviously in need of it? And what boy or young man is in a fit mood to receive and profit by this instruction when given under such circumstances? The ordinary youth would feel considerably embarrassed to be detained for the purpose of this instruction,

which can not be given in a word or two, or even in a sentence or two; and rather than listen attentively to the priest's words the penitent's mind would probably dwell on the opinion the waiting penitents had of him the while. His wish would be, then, that the confessor should hurry and give him absolution.

So far we have mainly contemplated the disadvantages befalling the penitent in consequence of the congestion at the confessional, although we have incidentally reflected upon the lack of satisfaction of the confessor in the hurried administration of the sacrament of Penance. But there is another phase of the matter that deserves attention. It is the great mental and physical strain placed upon the priest when he is forced to hear confessions for hours and hours without intermission. Only he who has endured this ordeal again and again knows what a drain it is upon the vitality of body and mind, of the latter more than of the former, and what a depression of spirits it is apt to bring on. This intense strain would be avoided if the congestion were relieved by a sensible division of penitents into several periods of time, instead of their concentration at one time.

I remember reading the sermon of a missionary who asked the question why priests die young. His answer was—he was speaking on how to prepare for and go to confession—that one of the chief reasons was the lack of preparation on the part of certain people who go to confession without having duly examined their conscience or disposed themselves unto contrition. They thereby put an arduous and uncalled-for burden upon the priest, and thus render the hearing of confessions so hard for him as to undermine his health and bring on premature death. I am just stating this assertion as I read it, without evaluating it one way or the other. I only wish to add that, if the hearing of confessions is a cause of the premature death of priests, periodical congestion at the confessional is a contributing factor.

After all these considerations, we are beyond question of one mind in deprecating unnecessary congestion at the confessional, and in wondering if it cannot be eliminated or at least reduced. After we have done our best, some congestion at the confessional is inevitable. As social, industrial and mercantile life is organized, there are certain periods that are much more

favorable than others for confession to a large percentage of our people. These periods naturally cause and will continue to cause congestion, all measures to the contrary notwithstanding. As a rule most of our people want to receive Holy Communion on Sundays, and the Church looks with much favor upon this custom. The consequence is that there is apt to be some congestion on Saturday evening, since many people are not free to go to church in the afternoon because of their work or other circumstances. Almost all good Christians love to go to Communion on Christmas Day, Easter Sunday, All Souls' Day, and on extraordinary occasions, such as Forty Hours, Jubilees and Missions. On these occasions, then, there will necessarily be some congestion at the confessional.

In civil life we have and always will have congestion. Whenever a big attraction comes to town in the way of a celebrity in politics, dramatics, music or athletics one always expects a crowd. When people go to or come from work, vehicles of transportation are always overcrowded, and the traffic in the main thoroughfares is congested. The last few minutes before the curtain is to rise in a theatre, or before the ball game is to start, the crowds at the ticket booth are usually large and impatient. Trusting in their careful and elaborate preparations, which had been made on the advice of experts, the managers of transportation at the Eucharistic Congress in Chicago were satisfied that they could satisfactorily take care of the crowd which wished to reach Mundelein for the final day's solemnities. Everyone who was there remembers the result of the inextricable congestion.

The Church itself, in fact, occasions congestions at the confessional, on unusual occasions when, for instance, she publishes jubilees or grants extraordinary favors, such as the Portiuncula indulgence on 2 August, and the plenary indulgence, *toties quoties,* on All Souls' Day. Congestion is the natural result. The benefit of this congestion on extraordinary occasions lies in mass psychology that is produced among the faithful because of such large crowds of fervent penitents and pious communicants. Many a sinner who is inaccessible to every other salutary influence yields almost unconsciously to the hidden but potent influence created. When he sees everyone else fleeing to God in penance and love, he can not help following.

And the same influence which actuates him to penance fills the good and pious with an added enthusiasm for their holy faith and a renewed purpose to continue in a virtuous and godly life unto the end of their days. What has been said of these extraordinary occasions and times applies with equal force to extraordinary places and shrines. There will always be congestion at the confessionals of Lourdes, for example, and St. Anne Beaupré, and other places of pilgrimage of a local, national or international fame. And the same good effects are produced on the souls of the pilgrims by these conditions.

But I have not in mind such conditions, but rather the usual and in some degree avoidable congestion round the ordinary confessional. Even it cannot be entirely eliminated. Yet some control at such times is possible and, in the interest of both priest and penitent, desirable.

A most objectionable way of relieving the congestion under discussion is the discouragement of frequent confession. Since the introduction of daily Communion some priests have told their pious penitents that, while receiving Communion daily, they did not need to go to confession more than once a month or, as I have heard it said of a prominent city pastor, once every six months. The Church does not approve of this method. While she grants indulgences liberally to daily communicants, regardless of the frequency or infrequency of their confessions, she yet enjoins upon superiors of convents and seminaries to see to it that their subjects, practically all of them daily communicants, go to confession at least once a week. No one should therefore be dissuaded from going to confession weekly.

Another reprehensible way of reducing the congestion at the confessional is to refuse to hear penitents that do not belong to the parish church in which they desire to confess, unless these penitents abuse the privilege and invite a refusal of the parish clergy to hear their confession. This happens rarely. Directly or indirectly to tell the members of the parish to go to confession elsewhere, say in some monastery chapel, is a further blameable way of reducing the congestion at the parish confessionals.

A laudable method of easing congestion is to make announcements in the church or in the parish bulletin every now

and then, in which the faithful are asked to use common sense and to frequent the confessional in such a manner that congestion is avoided as much as possible. If the reasons for this are clearly explained, the faithful will grasp the situation and coöperate. They will be much aided in this compliance if the priest arranges various periods during the week for confessions. If he hears confessions every day, say every morning before Mass and every evening at about eight, and exhorts the people to use these periods in a way to forestall Saturday crowding, he will ordinarily not suffer much from crowding. He will do well in requesting all those penitents whose time is their own, to come to the sacred tribunal in the less frequented periods, in order to leave the convenient hours to those who cannot come at any other time. This will produce considerable relief.

One sad effect of undue congestion at the confessional which has not yet been alluded to, is the fact that a number of men and young men, who practically have only one period in the week in which they can comfortably go to confession, are restrained from going then, owing to the large crowd they are sure to find at the confessional. They dislike waiting in line so long, and as a result they defer their confession longer and longer until they cease going to the sacred tribunal altogether. If they were given the assurance that the time was reserved for them in such a way that they could approach the confessor without much delay, they would be encouraged to confess oftener. With this in mind, some pastors reserve a special period, at least once a month, for the confessions of men and young men, when only their confessions are heard. The other penitents are assigned to other periods. If busy men, because of local conditions, are free to go to confession only at a certain time outside of Saturday, the considerate pastor will find out what time suits them best, and gladly reserve it exclusively for them. Since children are known to be quite an embarrassment both to confessors and penitents in times of congestion, the practice to have them go to confession in a period especially assigned to them during the day, outside of Saturday evening, is universally followed.

While preaching a mission in a country parish lately I was

not a little edified by the manner in which the entire congregation received Holy Communion. Although the number of communicants was very large, there was no sign of hurry. The Sisters and the school children approached the holy table first. Then the young men and men took their turn. Finally the young ladies and women came to receive. There was no crowding nor jostling. No one was there to give directions. The people were well trained and there was no confusion. It struck me, as I admired such order, that similar effort would master the problem of crowded confessionals and solve a very serious problem in our ministry to souls.

Nowadays, when the frequency of confessions far exceeds that of any previous age of the Church, the great majority of penitents belong to the so-called pious or devout class who have little, if anything, worth while to confess since their foregoing confession. Individually they consume but little time in making their confession, as a rule, but in the aggregate they are quite a tax on the confessor's time if many of them go to confession at the same period. It may relieve the situation if they are made aware in a kind and prudent manner, that they will confer a favor upon priests and penitents by distributing themselves nicely among the various periods of the week which, without any inconvenience to themselves, they can choose for their regular confessions.

Yet in defiance of all the methods that may be employed to keep the crowds at the confessional within reasonable bounds, there will be times when we shall be reminded of the words said of Jesus in the gospel: "When Jesus therefore had lifted up His eyes," He saw "that a very great multitude cometh to Him" (John 6:5). The crowd seemed too large to handle, but it was disposed of, as to its nourishment, quickly and easily. Similarly, if instead of becoming disheartened at the multitude of penitents awaiting him, the priest trusts to Christ as the Apostles did in the desert, the mass of people will gradually be spiritually satisfied and comforted, and he himself will sense heavenly consolations in consequence. I recall preaching a novena in a large parish. When the numerous school children had gone to confession, the pastor, who had no particular gift to hear the confessions of children, told me that he animated himself to hear them patiently for hours and

hours by offering up the ordeal as a penace for his own sins. This is a very wholesome and effective manner of maintaining one's apostolic morale against an apparently interminable and tiresome line of penitents.

The priest will find another fruitful source of consolation in his work as confessor when he compares his condition with that of many non-Catholic ministers who in their way are eager to offer their people spiritual consolation and advice, but few if any of their people seek it. Viewed from a merely human standpoint it is inspiring to be surrounded, as the Catholic priest is in the confessional week after week, by multitudes of people who are eager to be relieved of their spiritual ills. He is in truth a duplicate, as he is the representative of Jesus Christ, of whom we read that "a very great multitude of people . . . were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. . . . And He, lifting up His eyes on His disciples, said: Blessed are ye poor: for yours is the kingdom of God" (Luke 6:17-20).

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MARIOLOGY AND LUTHERANISM.

IT is generally admitted that among Protestants of our day the Lutherans are the most staunch defenders of the Divinity of Christ and the authenticity of the Bible. It is also universally granted that they are among the most reluctant to be brought into the Catholic Church. One of the great difficulties seems to be their objection to the honor that Catholics pay to the Blessed Virgin. Because of this very fact, the treatment of this subject, so difficult for them to grasp, may be of great benefit for prospective converts. Learning that Luther and other reformers of his time did not speak and write of Our Lady as modern Lutherans do, they may find less difficulty in embracing the Catholic faith. To their credit be it said, however, once convinced of the truth of the Catholic doctrine they make excellent Catholics.

The title of this paper, as it recalls the days of the Reformation, will at once arrest the attention of the reader. Instantly the mind is filled with pictures of iconoclasts destroying shrines of Our Lady, burning her pictures and denouncing her veneration as idolatry. To the surprise of all, we find modern history telling us a different story. In a recent publication[1] Dr. Bernard Bartmann devotes an entire chapter to this interesting historical fact. Let us follow critically his narrative based on research study and we shall change our opinions considerably regarding this point of history.

Referring to the popular religious views of the Jews concerning marriage, our Lord remarked to them that "In the beginning it was not so". The same statement can be made unhesitatingly to-day to Protestants concerning their turn of mind with regard to Mariology. In the beginning Protestant-

[1] *Maria im Lichte des Glaubens und der Froemmigkeit.* Chapter XXIX, Bonifacius-Press, Paderborn, Germany.

ism was by no means inimical to the honors paid to Mary. Protestants did find fault with some of the popular devotions—not entirely in harmony with correct doctrine even from a Catholic viewpoint—but old Protestantism was far from treating Mary in the cold, frivolous manner of the last century, both in literature and from the pulpit. Some of those latter-day Protestants even accused Luther of not being a modern Christian. They said he was still imbued with the pious notions of the Middle Ages, and that those misnamed Dark Ages still influenced his actions. Neo-Protestantism even denies the Divinity of Christ and the Virgin-birth of Christ, thus depriving our Blessed Mother of her most signal honor.

Cause of New Doctrine.

Luther and his companions never uttered these things against the Blessed Virgin, and judging from their writings they would condemn such utterances. Whence this difference of opinion between what is said now and what was said then? The answer is obvious. The Lutherans of old still believed in the Divinity of Christ and spoke reverently and with faith of the Bible as inspired. To them Holy Scripture was the word of God. Although they interpreted certain passages, especially those referring to justification of the sinner, according to their personal views, they realized that the texts concerning Mary were so simple and clear to the reader that their correct meaning stood or fell with the Bible. Once the Bible was accepted, no doubt could be raised on this point. Whoever believed in the Bible and tried to explain the Gospel of St. Luke, could not possibly think or speak of Mary with contempt. It was necessary first of all to extinguish all the lights of divine revelation by Protestant critics, and then only the fierce war and rude controversy against "Catholic superstition and the adoration of the Virgin" could begin. The author here remarks, with sincere appreciation, that since the world war a far-reaching change has set in. Sentiments are expressed with regard to the veneration of Mary that touch the Catholic heart very deeply and arouse hope for a better understanding of our love for the Blessed Mother of God.

One needs but to read the commentators among the old Lutheran Protestants concerning the texts referring to Mary

in St. Luke's Gospel, to be convinced of this. Luther's explanation of the Magnificat is an example. He wished to impart wholesome advice to Duke John Frederick of Saxony, in order that he might rule his people in a pious, God-fearing way. "I know of nothing more serviceable in the whole Bible," he writes to him, "than the holy canticle of the most blessed (*hochgebenedeite*) Mother of God. This should be studied well by all who wish to rule their people faithfully. She sings beautifully of the fear of God so necessary to all rulers. May this gentle Mother of God obtain for me the understanding to explain this song in a thoroughly useful manner." Thus writes Luther in the introduction to the work which took him a whole year to write. Certainly an invocation to our Blessed Mother! Luther continues: "Her praises will continue from one generation to another, so that there shall be no time when her praises will not be sung." He must evidently desire the same for his new religion. When explaining the words of Mary, "He that is mighty hath done great things to me," he declares that "these great things are naught else than the fact that she became the Mother of God, thereby receiving many and great gifts that no one can understand. All honors flow from this fact and in the whole human race there is no one like unto her. One word indicates all her honors. Call her Mother of God, and you can say nothing greater of her, nor to her, even though you had as many tongues as there are leaves on the trees and blades of grass in the fields; stars in the heavens and grains of sand on the seashore. One must weigh well in his heart what it means to be the Mother of God."

These words read as though taken from the Catholic writers of the Middle Ages who could not find terms adequate to express their great love and veneration for Mary our Mother. Luther did not stand alone in his praise of Mary, the Blessed Mother of God. Oekalampadius, another reformer, speaks of Mary as "the Queen of all, honored above all, with no one to equal her." Even Calvin, one of the most bitter enemies of the Catholic Church, speaks of her as "the Mother of God adorned with beautiful gifts". The Augsburg Confession in declaring the faith of Lutherans, states that "we are taught that God the Son became man, born of the pure Virgin Mary".

This same Augsburg Confession protests against exaggerations in honoring Mary, as do also Luther and others, but they are not alone in this admonition. The great Council of Trent also on this point warns the faithful, who in their simplicity at times used expressions that could not be defended by theology, though they always understood correctly what they meant to say. Whilst the Council, in defence of the practice of honoring the saints, stated that to honor Mary was good and useful, it did not declare that the practice was necessary for salvation. In fact the Church has never taught that we cannot be saved unless we honor the saints or any particular saint.

The reverence of the old-time Protestant leaders toward the Blessed Virgin gradually diminished, and in the course of time it came to be regarded as good Protestantism to inveigh against the "Catholic veneration of Mary". Among the plain people, however, Mary still retained her place of honor. In some old European churches the pictures of the Mother and Child are still in their places; the old altars of our Blessed Mother with their symbolical emblems of Biblical mysteries are retained. The pulpits still spoke of Mary and her Son, especially on such days as Christmas. Even the practice of ringing the Angelus was retained in some churches. A renowned Protestant theologian[2] declared: "To celebrate the memory of the holy Virgin in the Christian Church scarcely needs any explanation, since there are such weighty reasons for doing so in the nature of the case and in history. The poets also show their spirit of veneration for Mary, especially in her sorrows, when they address her most feelingly beneath the Cross. Even Goethe in his renowned *Faust* strikes the sympathetic tone of a devout soul of the Middle Ages."

Spirit of Neo-Lutheranism.

Neo-Lutheranism, imbued with the rationalism acquired during the days of "modern enlightenment," assumes a bold stand against "the Catholic veneration of Mary". The members of that school have no conception of the greatness of Mary and show their want of respect by speaking of her as an ordinary woman and simply calling her "Mary". And why? Everybody can tell the reason. Where Christ is dethroned,

[2] Augusti, 1841.

there can be no pedestal for His Mother. Quickly and surely is the younger generation of Lutherans, who are perhaps the most positive fundamentalists among Protestants who still hold fast to the Divinity of Christ, the divine inspiration of the Bible and the Virgin Birth of Christ, losing this faith in great numbers. We learn this from the report of the Lutheran Synod, convened at Utica, N. Y., in June of 1927. The resident Lutheran pastor at Cornell University told the Synod "that at least half of the professors and half of the students at Cornell University never attend church on Sunday; that some pastors [referring no doubt to Lutheran pastors] stationed at the university by their denominations do not believe in the deity of Christ; that about twenty-five members of the Faculty at Cornell are Lutherans; that there are many others who are only nominal Lutherans; that only seventy-seven per cent of our Lutheran student body at Cornell attend church."[3] What consideration can we expect for the Blessed Mother, when Jesus is declared to be mere man? Mother and Son disappear with one stroke of the pen.

Neo-Lutheranism received a severe blow from the result of the world war and the collapse of its political influence in Germany. In fact, the whole organization went to pieces. Thinking men among Lutherans looked for the cause. Opinions differed as to the solution. Many gave it as their opinion that their religion had a soul, but no body; that the Catholic religion, however, had such a body in her exterior organization, in her hierarchy and in her liturgy. Hence certain circles proposed to borrow from the Catholic Church in matters hierarchical and liturgical. They are trying to put new religious life into the people, who seem unconcerned in church matters, by additional ceremonial worship and a more imposing liturgy. It is of great interest to us to note that in seeking new religious motives to arouse the people, they recalled the honors paid to Mary, condemned and ridiculed by "modern enlightenment". "What is wanting in the Evangelical Church?" Pastor Jungnickel asked, and he gave the remarkable answer: "The Evangelical Church is cold. And what will make it warm? We must bring back our Mother Mary. And then we shall sing once more those little affectionate

[3] *New York Times*, 17 June, 1927, p. 26.

Blessed Mother hymns, so sweet and so beautiful, as though they were written by the moonlight rays or dropped by falling dew. Then we shall celebrate her return, shall pray to her and sing to her and speak of her heavenly purity in our catechism. Our Mother Mary is wanting. We must bring her back. Like a rose she will blossom amidst the cold stones of our churches. Yes, we must bring back our Mother Mary."[4]

These are beautiful sentiments suggested by a keenly felt want of religion. They admit that the whole Church has become "cold" because they had driven out the Mother of God. Such Protestants have the feeling of children who have become orphans by the death of the mother: the home is empty and cheerless. With thinking minds this feeling becomes even more intense, for they know that the first Protestants were still actuated in this point by the spirit of the Catholic Middle Ages. No, Mother did not really die: she was expelled; expelled not by strangers but by her own degenerate children; expelled under the pretext that the Mother deprived the Son of honor due Him. And now both have disappeared, the Mother and the Son. Indeed, now all is cold, extremely cold!

These well-wishers of Mary overlook one difficulty, however. Mere sentiment is not sufficient. Mary of the Middle Ages carries the Divine Child in her arms. Mary will not return alone. Her return without the Child is unthinkable; He is always with her. The faith in Christ is the road to and the price for the return of the Mother.

The author concludes his chapter with a statement that may explain many a problem concerning prospective converts who seem so close to the Catholic Church and yet cannot be convinced that they are wrong. "The moral and religious principles of the Church", he says, "are very strong and positive. No one will deny that statement. The principles will be fully grasped, however, only by those who accept them fully and sincerely and live in accordance with this faith, without any personal reservation. The same principle holds good with regard to the Catholic veneration of Mary, the Mother of God. The high ideals of purity that she left for the individual as well as for the community at large, for the child as well as for the grown-up youth, for the family, for religious life and social

[4] *Cologne Volkszeitung*, 9, 3, 1920.

life—only the Catholic, again, can appreciate and understand. Even so, it is a pleasant experience to find that highly educated Protestants approach us and confer with us on such matters, what though they have expressed no formal preference for the Catholic Church." In conclusion the writer relates that "a short while ago a Protestant theologian declared: 'We are Protestants, but we no longer protest.' Would that this were true and might always become more and more true. It would prove the dawn of the day on which we could again unite in our prayers to Mary and in our request that she obtain for us the blessing of her Divine Son:

Nos cum prole pia
Benedicat Virgo Maria."

FRANCIS AUTH, C.SS.R.

New York City.

INDULT PERMITTING LABORING MEN TO EAT MEAT ON DAYS OF ABSTINENCE.

Qu. Is it true that by a special apostolic indult granted to the Bishops of the United States, manual laborers may use flesh meat at all meals, and their families at the principal meal, except on all Fridays, Ash Wednesday, the forenoon of Holy Saturday, and the Vigil of Christmas? Many priests are of the opinion that these laborers may only eat meat at the principal meal just as the rest of the family. Please quote the wording of the indult regarding this, and settle the dispute.

Resp. In a despatch from Boston dated 12 February, 1926, the N. C. W. C. News Service announced that Cardinal O'Connell had been informed that the Holy See had granted "the petition for the renewal of the indult for working people and their families during Lent."[1]

As far as one can judge from the published reports, this recent rescript prorogues the indult granted thirty-three years ago for ten years and renewed at various intervals. It was published in THE ECCLESIASTICAL REVIEW, XII (1895), pp. 425-426, and reads as follows:

[1] This indult extends not only to Lent but to the entire year, as an explanation of it in the despatch correctly stated.

S. CONGREGATIONE DE PROPAGANDA FIDE.

Circa dispensationem ab abstinentia favore operariorum in Statibus Foederatis Am.

EME. AC RMÈ. DNE. MI. OBME.

Haec S. Congregatio de Prop. Fe. in opportunum examen revocavit petitionem, quam Eminentia Tua nomine Rmorum Archiepiscoporum Statuum Foederatorum Am. eidem obtulit circa dispensationem ab abstinentia favore operariorum praedictae regionis. Re mature perpensa praefata S. Congregatio censuit magis expedire ut quin detur indultum quoddam generale pro omnibus Statibus Foederatis, tribuatur potius facultas singulis Ordinariis ad decennium permittendi usum carnium in iis circumstantiis locorum ac personarum, in quibus iudicaverint veram existere difficultatem observandi legem communem abstinentiae. Ab hac vero permissione excludi debent praeter omnes sextas ferias totius anni, etiam feria quarta Cinerum, totum tempus majoris hebdomadae, et vigilia Nativitatis Domini. In iis vero diebus, in quibus ab Ordinario permittitur usus carnium haec permissio pro obligatis ad jejunium extendi debet tantum ad unicam comestionem et firma manere debet lex prohibens ciborum mixtionem.[2]

Huiusmodi concessio censeri debet facta non tantum individuis operariis, sed etiam eorum familiis ita ut omnia earumdem membra de indulto participent.

In notificatione legis jejunii, quae singulis annis e suggestu legenda est, debet fieri mentio specialis huius indulti quod operariis Statuum Foederatorum, a S. Sede conceditur, et consilium dandum est fidelibus, ut diebus quibus indulto utuntur, aliquod aliud poenitentiae opus exerceant v. g. abstineant a potu inebriante.

Tandem Ordinarii monendi sunt ut suis Sacerdotibus commendent discretionem in urgenda legis adimpletione eaque moderanda. Satis enim distingui debet inter causas ex se excusantes et causas sufficientes ad dispensationem, insuper causarum gravitas cum debita prudentia pensanda est.

Precor igitur Eminentiam Tuam ut supra expositam mentem Sacrae Congregationis et facultatem in ea contentam omnibus et singulis Ordinariis Statuum Foederatorum communicare faveat.

Eminentiae Tuae humillimus addictissimus Servus

M. *Card.* LEDOCHOWSKI, *Praef.*

A. *Archiep.* LARISSEN, *Secr.*

Emo Dno. Cardinali JACOBO GIBBONS, *Archiepiscopo Baltimorensi.*

[2] This last restriction prohibiting the eating of flesh meat and fish at one and the same meal is no longer in force. Cf. canon 1251 § 2.

First of all, it must be borne in mind that this indult itself does not dispense from the law of abstinence, but authorizes the individual local Ordinaries to grant the dispensation, as they see fit: everyone must therefore be guided by the dispensation as granted by the respective Ordinary, who may grant a greater or lesser dispensation within the limits of the indult as he judges best.

The full extent of the indult authorizes local Ordinaries to dispense workingmen and their families from the law of abstinence (not of fast) on every day of the year except all Fridays, Ash Wednesday, the entire Holy Week,[3] and the vigil of Christmas.

The wording of this indult restricts the eating of meat to one meal only *for those who are actually bound to fast.* Since only these are limited in the use of meat to one meal on days of fast, it follows that all those who enjoy the dispensation granted in virtue of this indult and who are not at all bound to fast or who are excused from that law may eat meat as often as they please. This is the common interpretation of authors and is borne out by decisions of the Holy See in similar cases.[4]

The distinction between the use of this indult by the laborers themselves on the one hand and by their families on the other has no foundation in the indult itself. All of those persons may eat meat several times a day, provided they are not actually obliged to fast. But each and every one of them who is bound to fast and not excused from that obligation is limited in the use of meat to his principal meal.

Note, however, that what was just said is the extent of the indult granted to our local Ordinaries. In it there are no grounds for the distinction our inquirer refers to. Nevertheless in some dioceses that or similar distinctions will hold. For some Ordinaries do place restrictions when they grant a dispensation in virtue of this indult. This is a matter left to

[3] Since in Holy Week only Good Friday and the forenoon of Holy Saturday are days of abstinence (cf. Canon 1252 § 2), the indult retains only these two days of Holy Week as days of abstinence.

[4] Cf. S. Poenitentiaria, 16 January, 1834 — *S.C.P.F. Collectanea,* n. 832; regarding days of fast but not of abstinence prescribed by canon 1252 § 3: S.C.C., October 17, 1923 — *Archiv für Katholisches Kirchenrecht,* CIII (1923), 163-164.

their prudent judgment and all the faithful must be guided by their dispensation which is usually conveyed in their annual Lenten regulations.[5]

BINDING POWER OF ABSTINENCE PLEDGE.

Qu. What is the binding power of the pledge as it is ordinarily taken? Is the promise automatically binding under pain of sin? Is it in any way different from the promise made daily in the Act of Contrition, to avoid sin in the future?

Resp. To speak "of the pledge as it is ordinarily taken" is a bit confusing, for immediately there comes to mind the class of persons who resort to the pledge as a help to keep from the sin of drunkenness. Yet, there are other classes, two chiefly, who also resort to the pledge. These are: people who never drank and purpose not to drink in the future; and others who drank but never to excess, and now purpose to give it up. As far as numbers go, these two classes doubtless far outnumber the first mentioned, and we must have them also in mind when we speak of the "pledge as it is ordinarily taken". Another observation is also to the point: the pledge taken by these is not infrequently induced by some form of coercion.

The "pledge as ordinarily taken" by these two classes is certainly not a vow and cannot be said to bind under the pain of grievous sin. It is doubtful if it binds under pain of sin at all, because the pledge is not a binding promise nor, properly speaking, a promise at all. Although the words, "I promise etc." are used, they are to be understood as merely expressing a purpose. Also the fact that it is expressed to the priest with some religious circumstance does not alter its substantial character nor really add a new species. As Sabetti-Barrett says, it is "solum propositum sacerdoti manifestatum". It is essentially a purpose that one conceives and is not materially complicated by this particular form of expression, the pledge. Everyone knows that to avow a purpose to another strengthens one in that purpose. So too, the purpose not to drink is strengthened by the pledge, which is a resource of our

[5] In previous issues of THE ECCLESIASTICAL REVIEW several other points of this indult have been discussed. Cf. XIII (1895), 295-298; XIV (1896), 474; XVI (1897), 432-433 XXIX (1903), 61-63; XXXVI (1907), 304-307; LIII (1915), 329-330; LIV (1916), 209-211 and 211-212; LXII (1920), 309-312.

religion; an avowal only of one's purpose in the presence of the priest and God.

Now to default a purpose, or to change one's purpose has no morality in itself, but only the morality of the act one purposes to do or not to do. If one purposes not to sin, and then does sin, he does not commit two sins—one of changing his purpose and another of the particular sinful act done; but only the latter. The pledge is a mere expression of purpose to the priest, however solemnly made, and a purpose not to drink; but to drink is not a sin. Why should a change of this purpose be a sin?

Again, to take words or appearances literally and, one might say, seriously, is often a mistake. It is only necessary to turn to the Ritual to realize this.

As regards the first class mentioned, the one that comes at once to mind when the pledge is mentioned, theoretically and theologically the answer is the same: "quod theologice loquendo sane verum est, scilicet infractionem illius promissionis nullum aut veniale tantum peccatum esse." It must be remembered that the pledge is obligatory upon no one *per se*. Even the purpose not to drink is obligatory upon the class in question only *per accidens*.

Practically, however, when dealing with this class there are very serious complications, which Sabetti-Barrett sets forth well and frankly. Undoubtedly many regard the pledge as binding under pain of sin even more serious than that of drunkenness. This mentality can be explained in two ways; Either the persons actually intended so to bind themselves, or it is "ex mala formata conscientia". If the first, they made the "pledge as it is ordinarily taken", something other than it is *per se*. If the second, they are mistaken, for the pledge cannot be other than what is, "solum propositum sacerdoti manifestatum". To explain this to persons of the class in question is neither easy nor wise. How to deal with such is well treated in Sabetti-Barrett, Edition xxvii, page 150, Q. 150.

The promise made in the daily Act of Contrition is, like the pledge, a mere expression of purpose. The differences between it and a pledge are; (a) it is not manifested to the priest; (b) it is the expression of a purpose every one must

have; (c) the pledge and the purpose it expresses are both optional in themselves. Even those who abuse drink may be held only to a purpose not to abuse it; or, *per accidens,* to a purpose not to drink at all; while the pledge must needs be resorted to less often.

THE INTERNATIONAL CATHOLIC GUILD OF NURSES.

Qu. With the growth of the profession of nursing the increase in Catholic schools for the training of nurses, and the large number of Catholic women who enter the field, is there not a need of information about organization? I know that there is a Guild, but would like to have definite information about it. Our priests can do much to guide Catholic nurses at points where their work touches spiritual interests.

Resp. The International Catholic Guild of Nurses was founded some three years ago by Father Garesché, S.J., who had been requested by the Executive Board of the Catholic Hospital Association to set on foot this much needed work. Our Sisters have 425 schools of nursing, with 19,031 students in the United States alone; and though the graduates of our Catholic schools of nursing number some 65,000 in the United States and Canada, still up to this time they had never been grouped in any national organization. Thus much had been lost in the way of collective influence for good. At the same time, there was a great deal of need for encouraging our Catholic nurses to assume leadership in other nursing organizations and to take their proportionate share of responsibility and influence in the nursing profession.

Meetings were held of representative Catholic nurses and a plan of organization of the Guild was outlined. This plan has been improved in the light of subsequent experience and now a practical working method has been devised which bids fair to do a great deal of good, not only to the members of the Guild, but to the nursing profession and the public. The method of organization of the Guild is quite simple. The Guild is to be a federation of the Alumnae of Sisters' Schools of Nursing. There is also individual membership for those who are not alumnae. The nurse remains a member no matter to what place she may travel. As nurses travel a great deal this is a very advantageous feature.

On the other hand the nurses who live in a city or locality may organize a local chapter of the Guild, a "Chapter" being a name used to designate a group of members who are organized for local work, and when a nurse travels from place to place she becomes a member of the Chapter in her new place of residence by merely presenting her membership card in the International Guild.

The program of the Guild is conducted both through its international headquarters and through the local Chapters. The International headquarters are at present situated in Chicago and a paid Executive Secretary is in charge. Correspondence is conducted with the individual members which often takes the form of answering requests by nurses for special positions or opportunities and requests from hospitals which wish to be put in touch with nurses who have special qualifications. A little publication to be called *The Courier of the Guild* will be issued monthly.

The annual convention of the International Catholic Guild of Nurses has so far always been held in conjunction with the annual convention of the Catholic Hospital Association. Because of the growth of the work, the Guild convention this year will be held separately at Montreal, Canada, 5-6-7 July, 1929. At the meeting papers are read which bear on the educational, social and spiritual program of the Guild. At the same time the annual business meeting of the Guild will take place, at which annual reports will be given and at which the officers are to be elected. There is a business men's advisory board which gives counsel on the business affairs of the Guild. The local Chapters are conducted by their own local officers, and carry out in the various localities whatever part of the program of the Guild is practicable there.

The purpose of the Guild is threefold,—spiritual, educational or cultural and social. The spiritual activities consist in a yearly retreat for the members in each locality where this is practicable, and in the giving of instructions by the local spiritual director; in lectures on spiritual topics and the promotion of good reading among the members through Guild libraries, etc. The educational activities besides the lecture courses consist of the organizing of institutes or courses of lectures on professional and cultural topics and the raising and

awarding of scholarships for those members of the Guild who are specially qualified and desirous to take further studies.

The profession of nursing is full of opportunities for the woman who makes special studies and qualifies herself in a particular way. In fact there is hardly any other secular career open to women which offers so many and attractive opportunities to those who are well qualified. There are many specialties in nursing itself which are open to the educated nurse. Among these are: Superintendent, Superintendent of Nurses, Assistant Superintendent, Night Superintendent, Instructress, Dietitian, Assistant Dietitian, Anaesthetist, Supervising Nurse, Head Ward Nurse, Surgical Nurse, Operating Room Nurse, Obstetrical Nurse, General Duty Nurse, Industrial Nurse, Public Health Nurse, School Nurse, Office Nurse, Record Keeper, Historian, Visiting Nurse, Dispensary Nurse, Social Service Nurse, Welfare Nurse, Laboratory Technician, X-Ray Technician, Hospital Housekeeper, Masseuse, Hydrotherapist, Physiotherapist, Nurse in a Contagious Hospital, in a Tuberculosis Hospital, in a Hospital for the Insane, a Children's Hospital, etc.

Besides, there are a great many other positions for which the possession of a diploma of a graduate nurse is a desirable qualification. Thus in encouraging its members to take more education the Guild is rendering them a service and is preparing them to render greater service to the public. There is also a great need to encourage Catholic nurses to the service of leadership. As in so many other lines of activity, so also in nursing, we need far more Catholic leaders. Though perhaps one out of every three of all the nurses in the country is a Catholic or a graduate of a Catholic school, not more than one out of every ten of the leaders in the nursing profession are Catholics. It is hoped that through the Guild, by means of its educational and social activities, Catholic nurses will be encouraged and equipped for leadership.

The social features of the Guild offer many opportunities for getting graduates of our schools of nursing acquainted with one another. Up to this time each hospital has had its own Alumnae association with hardly any acquaintanceship or coöperation among the associations. The Guild is designed, as was said, to serve the purpose of a union of alumnæ associations

and it has already made many Catholic nurses acquainted. It may here be remarked that membership in the Guild is not confined to Catholic nurses. Non-Catholics who are graduates of Catholic schools or who are in sympathy with Catholic ideals are welcome to associate membership. The rules require, however, that the International officers should be Catholic. At the present time about one-tenth of the membership is non-Catholic and some of the non-Catholic nurses have shown themselves most self-sacrificing and interested in promoting the purposes of the Guild.

Prominent among the social activities of the Guild is the holding of an annual banquet. Each Chapter holds its own banquet at which a program of inspirational addresses and music is presented. Thus, the annual banquet of the Chicago Chapter of the International Catholic Guild of Nurses has become a leading social event in the life of Chicago nurses. Non-Catholic as well as Catholic hospitals send large numbers of the members of their staffs to the banquet and about four hundred guests are grouped together each year in one of the great hotels. Those who come are the leaders of nursing in Chicago and the friendship and sociability created among the various hospitals effect much good. Besides this, there are picnics, excursions, hikes and other social activities according to the desire of each local Chapter.

It is desired to have an active spiritual director for each Chapter, but his function is the spiritual care of the Guild and the giving of talks on Ethics, as the social and educational activities are in the hands of the nurses themselves. The Guild is a strictly professional organization. All its active and voting members are required to be graduate nurses, eligible for registration. This is necessary because nursing has become an organized profession in our times and the registered nurses having gone through three years of training form a class by themselves. Non-Catholic nurses, of whom many graduate from Sisters' schools, are eligible for associate membership.

It will be clear from what has been said that our clergy can render great service to the nursing profession and to the public by encouraging Catholic nurses to become and remain faithful members of the Guild. They can obtain any information they desire by writing to the office of the International Catholic Guild of Nurses, Room 142, Auditorium Hotel, Chicago, Illinois.

CIBORIUM LEFT OUTSIDE THE CORPORAL.

To the Editor, AMERICAN ECCLESIASTICAL REVIEW.

In the September number of *The Australasian Catholic Record* the following letter appeared:

"Recently I was reading a sketch called 'Misquoted Authors' in THE ECCLESIASTICAL REVIEW (May, 1928), and I came across the following passage: '.... certain modern textbooks seem bent on perpetuating an opinion, viz., that a ciborium left outside the corporal through forgetfulness is not consecrated—from which very dangerous consequences would follow.' Nothing more is said about the matter, and the impression left is that the opinion is erroneous and is the result of some modern authors misquoting the older theologians. Is one justified in inferring that, when such a case occurs, one may safely consider such particles consecrated? That seems to be the only legitimate conclusion."

The theologian who answers this query says, *inter alia,* "It is obvious, therefore, that the writer of the article in THE ECCLESIASTICAL REVIEW was fully justified in suggesting that on this point some of the older theologians had been misquoted. At the same time we must admit that the logical inference of the passage is that put forward by our correspondent, and this, we think, is rather misleading."

Since I wrote the article in question, I feel justified in offering an explanation. As the Australasian *Record* is a quarterly publication and a reply from me would scarcely reach the Editor in time for the January number; as most of the readers of the *Record* also read your excellent REVIEW; as, besides, the same query proposed by the Australian reader may have arisen in the minds of some of your readers, I am sure that you will kindly publish this letter in your next number.

I wish to express my appreciation of the courteous, scholarly answer given in the *Record,* but at the same time I beg to differ on several points. Suffice it to give a brief explanation of the sentence taken from my article in the May number of THE ECCLESIASTICAL REVIEW.

1. The sentence under discussion was a mere "obiter dictum" in my article on "Misquoted Authors", and, besides, a theological explanation of it was beside the purpose of my thesis.

2. I made no allusion to the question as to whether a ciborium left outside the corporal through forgetfulness was certainly or only probably consecrated. One may admit a certain opinion as probable, at least extrinsically, and yet logically maintain that the principle on which such an opinion is based would lead to dangerous consequences.

3. By no stretch of imagination could anyone infer from my statement that I considered the opinion *erroneous*. That would be a very serious adjective to apply to any theological opinion and in the present case would be unwarranted on the part of any writer.

4. It should be evident, too, that I did not for a moment consider the consecration of a ciborium placed on the altar without the priest's (i.e., celebrant's) knowledge and left outside the corporal so that the celebrant never even adverted to its presence. The words, "through forgetfulness," which I used, clearly imply that, in the case I contemplated, the celebrant had adverted to the ciborium, had intended to consecrate it, but had, "through forgetfulness," left it outside the corporal.

5. Finally, I had no intention of discussing the interesting question as to what extent an intention reaches in various circumstances which may occur "in conficiendis sacramentis". Evidently cases may occur in which a priest may seriously doubt the validity of a sacrament "propter defectum intentionis".

The case I had in mind is well known. It may be summed up thus: Granting that a priest has an actual or virtual intention of consecrating the particles contained in a certain ciborium, does that intention remain frustrated simply because the priest forgot to place such ciborium on the corporal. I maintain that the principle on which certain theologians base a negative reply to that question *would lead to very dangerous consequences.*

Gury (Vol. II, 94) puts the question thus: "An censendum sit consecratum ciborium ex oblivione extra corporale relictum?" He answers: "Controvertitur. *Ia Sententia* probabilis affirmat. Ratio est, quia iam adfuit voluntas positiva consecrandi illud ciborium in principio Missae, nec illa voluntas fuit retractata; ergo perseveravit virtualiter tempore consecrationis. *IIa Sententia* negat. Ratio est quia intentio illa con-

secrandi extra corporale fuisset peccatum grave, et proinde Sacerdos illam habuisse non praesumitur".

Here we have the *crux* of the whole question, and it is strange that the answer in the Australasian *Record* does not make even a passing allusion to this fundamental principle underlying the entire discussion.

According to this principle the minister of a sacrament has elicited a true intention of conferring (or "conficiendi") a sacrament; all the elements for a valid sacrament are present, but there is an additional circumstance which, if he adverted to it, would prevent the minister from applying the matter or pronouncing the form of the sacrament. In such a case, according to this principle, even if the minister be invincibly ignorant of such a circumstance, it must be presumed that, although he rightly performed the external rite, he had no sacramental intention, and that, consequently, the sacrament is invalid.

Will anyone who carefully considers this principle deny that it leads to very dangerous consequences? Let me point to a few out of many logical results of this principle:

1. A priest forgot to put on the chasuble. Result: Mass invalid.

2. A short-sighted priest poured the "aqua modicissima" outside the chalice. Result: No consecration of the wine; in fact, no consecration of the bread, for we cannot presume that he has the intention of consecrating only one species.

3. By mistake a priest takes ordinary, instead of baptismal, water and baptizes. Result: Baptism invalid.

4. A candidate is presented for priesthood although he has not completed the canonical course of studies required. Result: Ordination invalid because the bishop cannot be presumed to have the intention of ordaining such a candidate.

Many such cases can be imagined. To what terrible consequences would the application of this principle lead! The defenders of this principle save themselves from these absurd and awful conclusions by apparently restricting it to the consecration of a ciborium left, through forgetfulness, outside the corporal! In other words, they avoid terrible results by being illogical.

The only sane principle to follow in applying the matter or pronouncing the form of any sacrament is that enunciated by Ballerini in his classical work *Opus Morale*. As I have not this work at hand, I can only quote from memory. Ballerini's principle (which is just a simple expression of the mind of the Church) comes to this: When all the elements for a *valid* sacrament are present, even though there be some unknown objective circumstance at hand which would render the sacrament unlawful, the minister not only may, but *must* have an absolute intention.

In his annotations to Gury, Ballerini refers to the question of the ciborium. Writing of the negative reply to the question I have mentioned above, he says: "Ista ratio supponit generale hoc principium, quod non possit in sacerdote praesumi intentio consecrandi, quoties circumstantia quaepiam, licet eidem sacerdoti ignota, intercedat, quae si ab ipso nosceretur, eum a consecrando deterreret, ne scilicet ageret illicite. Atqui eiusmodi principium neminem puto aut admisisse umquam, aut aliquando admissurum."

Palmieri goes further and calls this principle "a rotten sophism" (*putidum sophisma*).

The obvious thing, then, for every priest to do when he places a ciborium on the altar or adverts at the beginning of Mass to a ciborium placed there to be consecrated, is to elicit *hic et nunc* the absolute intention of consecrating such ciborium.

Thus I am in complete accord with the following passage taken from the article in the September issue of *The Australasian Catholic Record*:

"Another practical remedy that has been suggested and has met with some favor consists in forming a general intention *semel pro semper* of consecrating such particles left outside the corporal — *provided they are in a ciborium or on a paten.* This idea was developed at length in a Consultation published in the *Nouvelle Révue Theologique* (1920, pp. 288-292), and was put forward by the writer as a 'rule of conduct' that would eliminate all doubt and scruples whenever the thorny case should become of very personal interest to some perplexed celebrant. In the author's own words one should formulate the following general intention *semel pro semper*: 'Celebrating Mass, I shall have the intention of consecrating, besides the

large host all the small particles which are on the corporal, or — provided they are in a ciborium or on a paten — even those which are outside the corporal through forgetfulness . . . *etiam in angulo altaris.*"

After all, there is nothing new to many priests in this intention, for it is but a common-sense application of the doctrine of intention.

MICHAEL D. FORREST, M. S. C.

Natick, R. I.

"THE PASTOR OF THE BRIDE ASSISTS LAWFULLY AT MARRIAGE, EVEN IF SHE BE A NON-CATHOLIC" AND DIOCESAN STATUTES.

A reader of THE ECCLESIASTICAL REVIEW takes exception to the reply in the issue of May 1928 under the heading quoted above. His reason is that in the statutes of his diocese approved by the Holy See there is a regulation with which that reply is at variance.

This objection does not in the least oblige any departure from the position taken in the May issue of the REVIEW. However, a few remarks which were not called for by the previous question will not be out of place here.

First of all, it is the unanimous opinion of authors that the fact of the bride's being a non-Catholic would certainly constitute sufficient reason according to canon 1097 § 2 for celebrating the marriage in the presence of the pastor of the Catholic groom.

In the next place, it scarcely seems necessary to call our readers' attention to this that the REVIEW cannot be expected to take into consideration the statutes of the various dioceses. It must limit itself to interpreting the general law.

Furthermore, it would be presumptuous on the part of the REVIEW to sit in judgment upon those statutes — the more so since in this particular instance they enjoy the approval of the Holy See. For even if in the latter case the statutes were opposed to the most stringent law of the Code, the papal approval would imply a derogation from the general law.

OATH TO BE TAKEN AT THE TIME OF INCARDINATION.

Qu. Will you please publish the form of the oath that a priest is asked to take at the time he is excardinated out of one diocese and incardinated in another.

Resp. The oath which a priest must take according to canon 117 n. 3 when he is incardinated is not the one prescribed in the instruction of the Propaganda of 27 April, 1871.[1] That oath is taken only in places subject to the Propaganda.

For the oath prescribed in canon 117 n. 3 there does not seem to be any particular formula. The following form, adapted from that prescribed by the Propaganda, might be employed:

Ego, ... , spondeo et iuro me perpetuo in divinis administrandis servitio Dioecesis . . . . . laborem meum ac operam impensurum sub iurisdictione Ordinarii dictae Dioecesis pro tempore existentis.

This or some similar form of the oath will be recited and signed by the priest to be incardinated. The document itself is to be preserved in the diocesan archives.

"MISSA PRO POPULO" ON FEAST OF ST. MATHIAS.

The Pustet Ordo for 1929, in use in many Provinces including Oregon City, indicates in the general calendar and in the directions for Great Falls, that the obligation of offering Mass "pro populo" on the feast of St. Mathias, Apostle, is transferred to 25 February, to which date the feast is assigned this year. The obligation is not transferred. The Mass "pro-populo" should be said on 24 February.

[1] *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, Baltimore, 1886, pp. 204-209. On this latter page a formula for that oath will be found.

Criticisms and Notes

THE HISTORY OF THE POPES, FROM THE CLOSE OF THE MIDDLE AGES. Drawn from the secret Archives of the Vatican and other Original Sources. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Volumes XV and XVI (1559-1565). B. Herder Book Co., St. Louis, Mo. 1928. Pp. xlviii—442 and xxii—518.

When Freiherr von Pastor passed away some months ago Catholic letters lost a distinguished figure and historical science one of its noblest exponents. Acting under the commission of Leo XIII and working in the closest harmony with Leo's successors he undertook the seemingly impossible task of depicting the Lives of the Popes in one of the most debatable periods of Papal history. The spirit of responsibility he carried to the task was divided between the science to which he had devoted his life and the Church which held the first place in his affections. He did not find it necessary to compromise with truth in order to be loyal to both. In serving the cause of historical truth he made the Church his grateful debtor. Though he did not live to see his task completed, his publishers have been able to make the pleasing announcement that the other volumes in this series of Lives are finished and that they will be printed in due time.

The same fullness of knowledge and fearlessness of judgment that readers are accustomed to look for in Pastor's books are the distinguishing characteristic of these two volumes. The Life of Pius IV covers part of the period which some historians, even Catholic historians, have come to refer to as the Counter-Reformation. As usual not the least interesting part of the narrative is that which deals with the Conclave in which Cardinal Gian Angelo De'Medici was elected, after three and a half months of sifting consideration of the merits of many candidates. The new Pope belonged to a Milanese family and was in no way related to the celebrated family of the same name in Florence.

The thorough familiarity which Pastor possessed in regard to the Italy of the time of the Renaissance enables him to describe the lives and characters of the Popes in a manner more fascinating than fiction. He paints them as he found them. He does not hesitate to say what he discovered about them and to set them before the eyes of his readers as the records represent them. Following the plan of all his volumes, he gives an account of the personal side of the

Pope. Like all his predecessors, Gian Angelo De'Medici had numerous relatives who looked on the Papacy as a family possession, but, unlike many of his predecessors, Pius IV was blessed in one nephew, Carlo Borromeo. Much of the success that came to the Pontificate of the uncle was due to the fine character and unselfish labors of the nephew. The times in which they lived were difficult ones. The storm raised by Luther and Zwingli and Calvin was still raging, the Council of Trent was still unfinished and a new spirit was abroad in the world. Practically all the activities of this and the other Pontificates of this period have been the subject of investigation for generations, but, under the hands of Pastor, every subject is presented in a new light and from a new point of view. The affairs of the Church in this remote time take on a different aspect when we come to know the Pope as a rather corpulent man, who attached great importance to regular and vigorous exercise, beginning and ending his day's work with a long walk. "None of the Popes has been such a great walker as he was, and he was, moreover, no friend of stiff ceremonial, but was often to be met almost unattended in the streets of Rome, either on foot or on horseback. All remonstrances on the score of his dignity or his age he ignored, saying, "exercise maintains good health and keeps away illness, and I do not wish to die in bed". His duties demanded a vigorous constitution. Acting in union with his counsellors he sought to heal the disunion caused by the Protestant revolt, but in vain. His representatives visited the Protestant princes and Protestant countries but they were too late. Failing with the leaders of Protestantism, Pius resolved to check the laxity in the Church, and in the face of the most determined opposition on the part of many of the Catholic rulers he resolved to bring the work of the Council of Trent to a close. His efforts were rewarded and he had the joy of signing the decrees of the Council.

Pastor, in order to illustrate the conditions that confronted the Pontiff has been at pains to describe the condition of religion throughout the entire Catholic world. He has gone through the reports of the Papal representatives in different countries and has thus been able to give a picture of actual conditions that one looks for in vain elsewhere. One of the facts that stands out with the utmost clearness in these volumes is the peculiar attitude of the Catholic rulers who were to a certain extent influenced by the principles of the Peace of Augsburg. The absolutism of Protestant states was having its effect in Catholic principalities. In many other regards the thoughts of the Protestant teachers had become Catholic thought and we meet with the strange insistence on the part of some Catholic rulers that the law of celibacy should be

abolished in the interest of Church union and public morality. Pius was a reformer in the real sense of the word. He sought in as far as he is able to make the decrees of Trent effective throughout the Church and he made not only serious, but effective, efforts to cleanse the Church in Rome. The extent of his labors can only be seen when viewed in the light of the actual state of the Church as Pastor describes it. Apart from the enduring schism of the Protestants in the northern countries of Europe it may be said that conditions were not so bad as those encountered by Gregory VII, but the sixteenth century had no Hildebrand. In spite of his limitations, however, Pius IV was a successful ruler. Pastor says: "Although he was a master in his understanding of the business of the curia as a jurist and administrator, he had little deep theological knowledge. He was perfectly well aware of this himself, and left all knotty points in this matter for solution by experts." His success arose principally from his knowledge of the business of the Church and from his skill in handling men.

Not the least valuable part of these notable volumes is to be found in the long list of Appendices, consisting for the most part of documents not otherwise accessible. Pastor's volumes are all marked by the same meticulous scholarship joined to a broad humanistic treatment and will be, therefore, as attractive to the ordinary reader as to the specialist. The translators have done their work well and have placed all English-speaking Catholics under a deep debt.

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Right Reverend Horace K. Mann, D.D. Vol. XIV: Innocent IV, The Magnificent, 1243-1254. London, Kegan Paul, Trench, Trubner & Co.; St. Louis, Mo., B. Herder Book Co. 1928. Pp. x—308.

The subject of this volume is frequently referred to as the last of the great medieval Popes. If he is to be judged by probity of character, single-minded devotion to duty, broad and comprehensive grasp of the character and obligations of his high office, learning and courage, he deserves to take rank with the best, if not with the greatest of the Roman Pontiffs. His reign is notable for many things, but that which focusses on him the curious eyes of historians and investigators is the fact that he was involved in the last and decisive phase of the bitter struggle between Frederick II, *Stupor Mundi*, and the Papacy. In the closing scenes of this duel, between an ambitious and autocratic ruler and an intrepid and inflexible Pope, the long conflict between the Empire and the Papacy had reached a stage in which compromise or agreement had become an impossibility. Under

Innocent the Papacy triumphed and the Empire declined. Never again was it able to challenge successfully the power of Peter.

Though other matters of vital interest to the Church demanded attention, though the forces of Mohammed in the East were beating down the resistance of the Crusaders, and though administrative affairs were clamoring for the strong hand of the Pontiff, Innocent, throughout the greatest part of his reign found neither time nor energy for anything but the settlement of the age-long struggle with the Empire. In Frederick he met a foeman who taxed all his resources and his ingenuity. It was because of Frederick he fled from Rome to throw himself on the generosity of his fellow citizens in Genoa; it was to save himself from being cast into one of Frederick's prisons that he fled to Lyons, and it was to throw into the balance all the power of the Church that he convened an Ecumenical Council in that city. Though Frederick, in a certain measure owed his crown to the Papacy and though his youth had been spent as the ward of another great Pontiff, Innocent III, he became, from the moment he attained the imperial crown, the greatest foe the Papacy had met in its long struggle to escape civil domination. Frederick, one of the greatest minds of the Middle Ages, made of this struggle a battle of giants. Successively, Honorius III, Gregory IX, and Innocent IV, took up the struggle, and each in turn was baffled by the duplicity, the evasiveness and the consummate political and diplomatic skill of the unscrupulous ruler. The nature of the issues at stake seemed clear enough: time after time the Popes brought the Emperor into agreement with their views; but each settlement was merely another occasion for an exhibition of chicanery on the part of the Emperor. Agreement became impossible with a man whose sworn word meant a fresh exhibition of duplicity. The character of Frederick is one of the enigmas of history. His mind and code were alien to his time. His contemporaries attributed his idosyncrasies to scepticism, to infidelity, to his contempt for all things Christian. Later writers have hailed him as one born out of due time and see in him the incarnation of the spirit of the Renaissance, the forerunner of Luther, or a modern politician in a medieval environment. He is praised as the originator of the centralized state and of secular society and government. Mann sets forth clearly and in detail the relations of Innocent and Frederick, but he does little to clear up the mystery of Frederick. He does make it clear, however, that from the first day of his Pontificate Innocent was under no illusions as to the character of the man he had to deal with, and that there could be no truce with such an enemy of religion and the Church. Innocent triumphed. Frederick's career ended in failure, in a defeat which

none realized better than he. He may or may not have made his peace with God before his death, but with his record of mordant hatred before them, the Popes could make no peace with his family or his successors. The struggle with the Hohenstauffen closed only with the death of the last of the line. The defeat of Frederick ended for a time the hopes of the Ghibellines, and with the disappearance of the Hohenstauffen came the decline of the Empire with its ominous train of consequences. Mann, probably reserved for later discussion the effects on European politics of the victory of Innocent. His account of the life of the great Pontiff is the fullest in English and a decided acquisition to historical literature.

Innocent's reign witnessed many calamities in the civil as well as the ecclesiastical world. The overthrow of imperial aggression was purchased at a heavy price and raised up for the Papacy fresh enemies. The failure of the Crusades under St. Louis was fatal to Christian hopes in the Orient and carried the unhappy sequel of loss of interest in the fate of the Church in the East on the part of other Western rulers. The condition of the Church in Constantinople added another obstacle to the efforts of the Popes to effect the union of the two branches of Christendom. The financial burdens of the Papacy were constantly increasing and led to a change in the fiscal policy which was fraught with grave consequences. Mgr. Mann goes into considerable detail in his account of the effects of this policy in England.

Because of the fact that much of this volume was written during the World War it was natural that the author should have drawn many parallels between that time and the era of Frederick. Later developments would tend to show that the comparison was rather overdrawn. It is very much to be regretted that the author was not spared to continue his work down to the point where Pastor's series of Lives of the Popes begins.

LE MARIAGE, EN DROIT CANONIQUE. Canon Durieux. Cinquième edition. 1928. Pp. 168.

L'EUCHARISTIE. Canon Durieux. Deuxième edition. Pp. 318.

The former of these books by Canon Durieux is a simple, practical canonical treatise on the Sacrament of Matrimony. Its sole purpose is to aid the priests engaged in active ministry to solve the practical problems which they daily encounter, and makes no pretention to originality of content nor scientific character. The order of treatment is that followed generally in our manuals of Moral Theology—engagements, impediments, dispensations and revalida-

tion of marriage, and separation of the parties. In an Appendix is given a Formulary that will be found comprehensive and useful to priests familiar with French.

The second book above listed is neither a dogmatical nor ascetical treatise, but a practical and very useful source of information on all subjects concerning the Holy Eucharist. It too is intended for priests engaged in the ministry. The author has directed attention to the modifications in treatises on the Eucharist occasioned by the the Code, relative to the Communion of children, Communion of the sick, frequent Communion, Mass stipends, and the Eucharistic fast. The work is divided into two parts. The first treats of the Eucharistic Sacrifice, the Priest and the Eucharistic Sacrifice, Obligation to Celebrate, Dispositions required in the Celebrant, Time, Place and Necessary Objects, Matter and Form. All these topics are treated from a very practical point of view and there is given information on matters of frequent occurrence on which there is positive legislation or well-established practices or theological opinions.

The second part—The Sacrament of the Eucharist—treats of the nature and effects of the Eucharist, the minister, rights and duty of Communion, dispositions required and administration of Communion, reservation of the Blessed Sacrament. Priests will find much of practical value in this book.

LITTLE LIVES OF GREAT TERTIARIES. By Marian Nesbitt. With Preface by F. Anselm Keane, O.F.M. London: Burns, Oates and Washbourne. 1928. Pp. vi—86.

Christian leaders in social life, and educators who make of their tasks more than a conventional following of established methods, are becoming more and more conscious of the tyranny which is being exercised upon the present generation, notably in America, through excessive demands of materialistic—including intellectual—training which allows little opportunity for the development of religious and moral qualities in the individual. Our education is machine-like, driving after scholastic speculation, repetition of formulas, and success in external accomplishments. The smatterings of scientific progress, urged by a system of regular examinations and adorned with academic degrees which stand for knowledge, are not only lacking in that element which goes into the training of character, but are destroying appreciation alike of wisdom and virtue. Our teachers lament the loss, when they feel it, but they are powerless to stem it by deviation, separation or opposition. The days when Catholic scholars led in the domain of science and letters and pupils flocked to the universities of Cologne, Paris, Padua, Salerno, to hear the great

Dominican and Franciscan Friars pointing the way to the sources of all knowledge, have given way to an era of intellectual mechanism directed by pedagogues without religion or appreciation of moral worth.

Under such conditions it is a benefit to be reminded of the old heroes of faith, men like St. Francis of Assisi who, setting aside human interests in favor of the divine truth and reality alone worthy of engaging our vital efforts, have proved the superiority of spiritual knowledge in the domain of letters, arts, and science, as well as in practical everyday life. The courage and independence with which they reasserted the Gospel as the one criterion of all human excellence and true progress, are needed to-day. Unfortunately Catholic teachers, like their pupils, get little breathing time amid their studies to attain academic excellence for religious historical reading. Hence the value of short biographical sketches which tend to direct at least in a casual way the student to the knowledge of the reformers in the past who were at the same time educators in the highest branches of truth.

Marion Nesbitt has done much within the last decade to further this object through her revival of Franciscan ideals among the laity. Her books and her articles in English Catholic periodicals, and in such standard American magazines as the *Ave Maria* under Father Hudson's direction, have tended chiefly to illustrate the various walks of human life under the influence of the Tertain Rule established by the Poverello of Assisi. In the modest volume before us we have a number of representatives, comprising humble shepherd lives like that of the solitary Blessed Jane of Signa; hermits like Bl. Francis of Pesaro and Bl. Gerard of Villamagna; parish priests and scholarly clerics like Bl. Davanizato and St. Yves; merchants such as Bl. Luchesio; also tradesmen among whom the combmaker and citizen Bl. Peter of Siena. St. Roch whom the sick invoke as a hospital nurse who cures without fail; and women nurses like Bl. Angela of Foligno and the beautiful maiden St. Rose of Viterbo, appear beside the noble widows Bl. Michelina and her princely sister Saints, Queen Elizabeth of Portugal and St. Bridget of Sweden. There are in this company lay brothers and nuns, teachers like Bl. Hippolyto, the founder of the Society of Christian Doctrine; likewise poets, troubadours and courtiers, such as Bl. Ramon Lull, and finally the glorious kings Ferdinand of Castile and St. Louis of France. Surely these models suffice to prove that the holiness of a Franciscan Tertiary is not the fruit alone of solitude and prayer but of study and action in every department of human industry and responsibility. To embrace the Franciscan Rule for Tertians in the world and even in religion where it can be adapted consistently would aid us in clearing our views about the true aims of life in any sphere of action.

TRACTATUS DE DEO UNO ET TRINO. Auctore Joseph Van der Meersch. Editio altera. Car. Beyaert, Brugis (Belgii). Pp. 520.

In the preface to this second edition of his justly celebrated work, the author calls attention to the changes and, in some instances, fuller treatment of those sections which have to do with the Catholic notion of Dogma, the value of the intellect's knowledge in the state of *naturae lapsae*, the inconclusiveness of the "argumentum deontologicum" for the existence of God, the possibility of good faith in those who doubt of the existence of God, the nature of mystical knowledge, the supernaturalness of the intuitive vision of God, the notion of procession of the Son and the Holy Ghost, the notion of subsistence in God.

The book is divided into an introductory prologue in which the author treats of the nature and principles of Theology, and Book First and Second.

In the First Book we find the usual disposition of dogmatic questions—the existence, essence and attributes of God. In this section, especially worthy of note is the author's treatment of the demonstration of God's existence, wherein he makes timely application of the traditional doctrine to the refutation of recent and current errors. Then follow in the usual order the chapters on Divine operations, with two notable articles on Predestination and Reprobation. In the Second Book the author treats of the existence of the Trinity, Divine Procession and Relations, Divine Persons and the relation of human reason to the mystery of the Trinity.

The whole work is characterized by a lucidity of exposition and smoothness of style that make it more than ordinarily interesting to those who delight in the study of these profound religious truths.

COMPENDIUM THEOLOGIAE MORALIS. Editio decima quarta. John B. Ferreres, S.J., Eugenio Subirana; Barcelona, 1928. 2 vols.

TRACTATUS DE CONSCIENTIA. Editio quinta. Mechliniae: H. Dessain, 1928. Pp. 115.

The latest edition of this well known manual exhibits, as we should expect, the qualities of conciseness, clearness and moderation of statement. In its treatment of all the traditional parts, or tracts, of moral theology it is fairly comprehensive. But it is defective in its attitude toward the moral situations and questions that have become prominent since the industrial revolution and the rise of capitalism.

It presents no discussion of the labor contract. Its treatment of charity, just price, and monopoly, could have been written in the seventeenth century. The Encyclical of Pope Leo XIII on the Condition of Labor is not so much as mentioned. On the other hand, our antiquated and obsolete friends, "Mohatra" and "Cambium" still greet and challenge us in the section on contracts. The inferiority of Father Ferreres' work to that of Father Tanqerey is obvious in all those parts which deal with modern economic and social relations.

The second work mentioned above was written for the students of the seminary at Malines and carries a strong recommendation from Cardinal van Roey. It is clearly written and sufficiently comprehensive. It accepts and defends Probabilism.

THE TRIUMPH OF LIFE, or Science and the Soul. By William Barry, D.D. Longmans, Green and Co.: New York and London. 1928. Pp. 247.

"How charming is divine Philosophy! not harsh and crabbed, as dull fools suppose." If Canon Barry did not write these lines from *Comus*, he makes one believe them. For he was trained in the groves of Academe and nurtured on the ideas of the divine Plato. To him the problems of philosophy are the most fascinating of all problems. Perpetually recurring under new names, they vex generation after generation, forcing each thinking heart to fashion some explanation of the relation of the One to the Many, the External to the Temporal, the Real to the Phenomenal. Idealists, Agnostics, Sophists will always be with us; and though Huxley, Tyndall, Spencer, and Darwin are not the names to conjure with that they were half a century ago, their phenomenalism and materialism were but the offspring of ideas reaching back beyond the Greeks and threatening to perpetuate themselves so long as matter is visible and spirit invisible. Such theories must therefore be repeatedly refuted. The Aristotelian hold on common sense, on facts, on self-evident truths must be reasserted and defended. The inability of false philosophies permanently to satisfy the needs of living men must be made clear. And Canon Barry rejoices to do it.

He has no sympathy with the philosophy "that assimilates man to things". As Driesch said, "the phenomena of life are not explainable by the concepts and laws which we know from inorganic science." The weakest and lowest of human kind, being, matter and spirit, how can he be explained by dead matter or even by living beasts? Canon Barry was shocked at the popular results of Darwinism when "Professors, admired for nothing else than their powers of mind, did, I say, rejoice that their whole human pedigree ran up

into the primeval forests with apes and monkeys, or dived into deep waters with slimy things whose being was appetite. Can you account for a perversion so horrible? To lose our divine inheritance was a misfortune that nothing could repair; but to be glad of it! Suppose the demonstration irresistible, surely science would have said to our fellow-man, as Jocasta to Oedipus, 'Mayest thou ne'er know the truth of what thou art!'" (p. 156).

Materialistic science cannot explain man's love of beauty, man's sense of shame for sin, man's persistent belief in his own freedom, and yet in his subjection to higher Powers. In this world we must live, and "life is a choice". We cannot be neutral where truth and virtue are concerned. Since neither matter nor animals bother about these things, yet man does and must occupy himself with them and be subject to them, where do truth and virtue come from? Are they figments of man's brain, or glimpses of the eternal? Are they transient uprushes from the subliminal self, or abiding imperatives based on the nature of God? There is but one satisfying answer and that is the Christian. Yet this does not mean that truth is always clear or virtue always easy. Religion is reasonable and necessary, yet it includes, nay supposes, faith, which, as Father Hecker put it, is "a leap through the dark into the light". "Something", as the Canon says at the end of his volume, "is left dark in our reasoning about God, conscience, immortality. The argument itself is adequate, is impregnable; but the mind of man is a vast abyss over which sweep many winds of doctrine. His belief at last is a voluntary decision; if right, then rational, but an act of the enlightened will no less than of the devout spirit. Thus it is akin to the creations of art; and indeed our faith springs from the soul's action, shapes life by God's inspiring grace into a noble, a divine poem, and is free with all the joy, humility, and courage, of Love given and returned."

If Plato was more of a poet than a philosopher (in spite of his exclusion of poets from the ideal commonwealth), Canon Barry shares his reproach. Ethics and religion permeate his thinking, as one would expect. His eighteen essays therefore may appeal to the behaviorist or the Gestalt philosopher as golden rhetoric, bathed in the sunset of a dying dream. But to the Christian they are a ringing challenge flung by truth itself, and not by Truth only, but by Love. For we cannot accept the assertion that "religion has had its day." "The story of man is the search after God," and this longing, given by the only One who can satisfy it, is too persistent, too universal to be idle or in vain. "'Finis legis Christus.' Christ is the end of the Law in a double sense—by fulfilling it as an Ideal realized, and by thus making it possible for man to share in it unto

Life Everlasting . . . That a dead universe could not give birth to Him is self-evident; and, since He came from the Life, Jesus of Nazareth is at once its proof and its triumph" (p. 238).

POUR ETUDIER LE CODE DE DROIT CANONIQUE. F. Cimetier, Directeur au Seminaire Saint Sulpice. Librairie Lecoffre, Paris. Pp. 239.

Here one finds a collection of the authentic replies, interpretations, explanations and other documents issued by the Commission of Interpretation of the Code and by the Roman Congregations. They have all been published in the *Acta Apostolicae Sedis* at different times during the last ten years. They are arranged, not in the chronological order of publication, but in the order of the canons as they appear in the Code, which may have been the subject of these pronouncements.

The disposition of contents follows the divisions of the Code itself. The history of each document is given; usually it is a narrative of the time, circumstance and Congregation or Commission from which it issued, together with reference to books and treatises by canonists and theologians who may have written on the subject. The documents are given in the original language in which they were published in the *Acta Apostolicae Sedis*, Latin, Italian, or French.

The book is most useful to priests and is not without service to those who would have at hand a ready reference to authoritative interpretations of certain canons.

TRISTRAM LLOYD. A novel, by the Very Rev. Canon Sheehan, D.D. Edited and completed by the Rev. H. Gaffney, O.P., with a Biographical Appendix by the Rev. H. J. Heuser. Longmans, Green & Co., New York, London, Toronto. 1928. Pp. vi—320.

Readers of Canon Sheehan's works will recognize in *Tristram Lloyd* three things. Here, as in other works, the Canon has written himself into his novel. Tristram soliloquizes often and deeply. And we read in the Appendix (p. 282), which is an admirable biographical sketch of the Parish Priest of Doneraile, that he had a "naturally reserved disposition, and an inclination toward solitude", though he took an interest in sports. This tendency of the author is the first impression derived from Tristram.

A second impression (and this is the main value of the book) is that it is a study of a Catholic *introvert*. Tristram was a shy boy, and sad without being morose (p. 11), yet with the result that "he was a sufferer from too much reflection; and he found his pleasure

and reward in suffering. He was a self-analyst, and he carried the spirit into everyday life, sorting, sifting, examining motives and principles, and then speculating too largely on the capital of ideas he had accumulated" (p. 187). This type of mind is not unusual in great writers; and certainly they are of value in journalism. Tristram had suffered; he had felt deeply and could uncover appearances; and hence wrote brilliantly. The practicality of such men is not in their bank accounts; it is in their revelations to the world and their portrayal of the meanness and sordidness of less spiritual characters. But only giants may wade through such troubled waters, and the lesson to the rest of us is to avoid being too distant from our fellowmen.

A third important element in the book is the evidence for strength of character that may be found in men of frail physiques. Canon Sheehan was forty-three when he wrote his first book and having kept his smile through many vicissitudes he brings Tristram safely through the fire to the point where "his hidden charities worked an amazing miracle, for he kept thus his heart from hardening and closing to his kind. Battle had left him bruised and broken. *It never achieved the final triumph of embittering him*" (p. 233). His genuine brotherly love for his sister (p. 40) was a moral tonic in his life and made him keener than such parents as fail to see blights in their children (pp. 42, 43). How different was Tristram from his father, who is depicted in this line that is packed with revelation of Irish character: "he was one of that large and happy class that manage to avoid unpleasant things by allowing unpleasant things to manage themselves" (p. 40).

Canon Sheehan should be read and reread. His novels are powerful urges to bring out the God-like in man by utilizing the divine directions at our disposal. His wholesomeness and cheerfulness are restoratives of the Catholic tone of life. *Tristram Lloyd* is especially valuable in having the biographical appendix by Dr. Heuser, who did so much to bring out the Canon. Americans as well as the Irish will find that the Canon richly rewards the reading and re-reading of his works.

WHAT IS HERESY? By G. M. Vizenzinovich. John Murphy Company, Baltimore. 1928. Pp. x—128.

The author of this book was twice baptized a Protestant. For twenty years he sought the true Church and was driven to infidelity by the Babel of sectarian differences and doctrines. A careful study of the Bible made clear to him that the Catholic Church is the true Church, and in the hope that he may help others who are following the arduous way he trod, he has compiled this volume. Only one who has had knowledge of the difficulties of those who are in search

of the truth could have approached the subject from the standpoint shown in this volume.

THE SPELL OF IRELAND. By Archie Bell. Boston, L. C. Page and Company. 1928. Pp. xvi—317.

The gracious letter of John McCormack which is prefixed to this book as an "Appreciation" or "Foreword", should satisfy the most exacting in regard to its spirit and its value. "You have done," says the eminent artist, "a splendid piece of propaganda for 'that Emerald gem of the Western Sea,' my beautiful Ireland. Bless you for it." The author has been at considerable pains to inform himself to some extent about the history and antiquities of Ireland; he visited most of the places that lie on the itinerary of the tourist and he has written sympathetically about all he saw. It is obvious that his studies in things Irish were made with a view to such a journey as he describes or that he gathered much of his information as he went along. He seems to have made good use of his opportunities and to have been well advised as to where he ought to go. There is no note of disappointment in what he writes. Like so many other persons who have little first-hand knowledge of Ireland and the Irish, he visited the Emerald Isle with the conviction that all Irishmen are constantly bubbling over with humor and that wit of the most exhilarating kind is constantly dripping from their lips. As a matter of fact the Irish as a race are a rather solemn people. Some few of them are witty, but they have no humor. The Ireland that lived in the imagination of Lover and Lever with its rollicking, quarrelsome, reckless manhood is not the Ireland of fact. The late John Quinn once wrote that he had more good conversation in one evening with Lady Gregory, Douglas Hyde, and Yeats than in all his life. Professor William Lyon Phelps says that George Russell during a recent visit to New Haven talked without cessation for eleven hours and that he would not have missed one word that was said. Good talk signifies serious thought. The present author would have added considerably to the value of his book if he had not been carried away with the idea that Irishmen are all "stage Irishmen" and comedians, and if he had not tried to write, not as Irishmen speak, but as they are supposed to speak. Everybody is more or less familiar with the pest who insisted on reading Mr. Dooley for his friends, everybody, perhaps, except Mr. Archie Bell.

Literary Chat

The complete list of Catholic papers and periodicals published in the United States has been compiled by Mr. Meier and published in *The Catholic Press Directory for 1928* (J. H. Meier, 64 West Randolph Street, Chicago, Ill.) Besides giving technical information regarding the subscription price, size and circulation of the several entries, the handy little volume tells succinctly the purpose and particular interest of each publication. The volume is official in the sense that it has the endorsement of the Catholic Press Association and there is every evidence that the data has been gathered with intelligent and painstaking thoroughness.

In all, 291 periodicals are listed, of which 9 are dailies, 106 are weeklies, 127 monthlies, 26 quarterlies, and the rest of other date frequency. It is of interest to note that of these 291 publications, 206 are printed in English, 18 in German, 15 each in Bohemian and in Polish, 9 each in Italian and in French, 4 in Ukrainian, 3 each in Lithuanian and in Slovenian, 2 each in Spanish and Ruthenian, whilst Magyar, Slovak, Japanese, New York Point and Revised Braille (these last two for the blind), each have one organ. How many copies of each issue of all of these papers are bought and sold? It is reliably estimated that 7,000,000 copies would be the answer to this question.

A far more interesting question would be—How many Catholic homes in the Union receive and read one or more than one of these Catholic papers? Again, how many Catholic homes do not receive even one? Before these vitally important questions can be answered, we should get a satisfactory count of our American Catholic population. That should be a comparatively easy task and duty. For one reason or another, however, it isn't done. More's the pity, seeing that vital Catholic interests are the sufferers therefor. In this connexion, Mr. Meier, who has had special advantages in studying our Catholic statistics for many years, claims in this *Press Directory,* that our co-religionists in the United States number 21,453,828 — which is considerably more than the total given in the *Official Catholic Directory.* But, try as they do, the publishers of the latter annual are obliged to repeat unchanged year after year the Catholic population figures of certain dioceses. The reasons which prompt Mr. Meier to put the figures higher are well-grounded. The U. S. Census Bureau may some day count us, head for head, according to religion, and the result will doubtless redound to our benefit in many respects. In the meantime, it is not too much to expect that the returns made to the *Official Catholic Directory* should be nearer the mark than they obviously are.

Brief summaries of the maxims and principles which guided the great Saints in the attainment of heroic virtue are more apt to have a force begetting devout conviction and practical resolve in religion than lengthy treatises of conventional spiritual reading. Modern methods of aiming at perfection have been influenced by limitations alike of time and of thought. Under such circumstances a particular value attaches to the following attractive manuals — *Thoughts of St. Bernard of Clairvaux* for every day, translated and arranged by Watkin W. Williams; and *Thoughts of St. Ignatius Loyola* embodying the "Scintillae Ignatianae" of the Jesuit Father Hevenesi, translated by Alan G. MacDougall. Typography, format and paginal arrangement are in excellent taste. (Benziger Brothers: New York, Cincinnati, Chicago.)

A new prayer-book published by the Dublin firm of M. H. Gill and Son, is sure to attract children, for whom it is mainly intended. Its title, *Our Father's House,* is a happy one. The illustrations in colors add to the useful beauty of the manual, in which the editor, Father Aloysius, O.S.F.C., combines prayers with such explanations of sacramental and ceremonial observances as our school children are for the most part called upon to use.

P. J. Kenedy and Sons, New York, have brought out two volumes by Father Martin J. Scott, S.J. (*Father Scott's Radio Talks,* 1927-28, pp. 211; *The Holy Sacrifice of the Mass,* pp. 176). The first contains the text of twenty-five addresses given over the Paulist Radio Station WLWL. The subjects are taken from the familiar field of practical Apologetics. The second volume contains a simple, pleasing explanation of the Vestments, the Altar, the Mass and its ceremonies.

In no less than 1360 pages Father Alfred Pauze, S.S.S., has brought together a wide range of devotions to the Holy Eucharist. (*A Eucharistic Day or Manual of Adoration;* Fathers of the Blessed Sacrament, 184 East 76th Street, New York City; 1335 West Harrison Street, Chicago.) Hymns, meditations, the Way of the Cross, the rosary, devotions adapted to each month and prayers for every occasion and expressive of the whole range of religious feeling are brought together and associated around the Blessed Sacrament in a very impressive way. The book is well bound and printed in a way that makes the reading of it agreeable. On account of the large amount of material assembled it might have been an advantage had the work appeared in two volumes. It is admirably adapted for religious as well as for the laity.

The Macmillan Company published recently a collection of simple short poems which interpret spiritual aspirations happily for little children. (*A Child on His Knees* by Mary Dixon Thayer, pp. 127.) Many of the poems appeared originally in the *Saturday Evening Post, Contemporary Verse, America,* and *Verse.*

A precious tradition of the devotion to the Blessed Virgin is found in the titles that Catholic piety associates with her. Fortunately the best known among them are given in the Litany of the Blessed Virgin, which is a constant element in our daily prayers. Father Albert Power, S.J., M.A., of Corpus Christi College, Melbourne, offers a very interesting and suggestive commentary on the titles of the litany in *Our Lady's Titles.* (Frederick Pustet Co., New York and Cincinnati, 1928, pp. 214.) The treatment is both dogmatic and devotional. It serves well for purposes of reading or meditation and instruction to sodalities.

In *Catholicism and the Modern Mind,* Michael Williams puts into book form a large number of essays that have appeared in various magazines and reviews. (Lincoln Macveagh, the Dial Press, New York, pp. 348.) The author adopts a personal rather than doctrinal standpoint, treats his topics in a familiar way and comments on his own varied experience as it has touched American literature, journalism and relations between the Catholic Church and American life.

The REVIEW called the attention of its readers to an excellent little volume of Abbé Grimaud on the Holy Sacrifice of the Mass in its issue of October 1927. (*Ma Messe.*) A translation of it has just appeared, done by Monsignor James F. Newcomb, with a Foreword by the Most Reverend Archbishop Curley. (Benziger Brothers, pp. 236.) The translator has added an excellent bibliography on the Mass, from every standpoint. Perhaps the addition of this bibliography would suggest to readers the facility with which many priests might easily build up a helpful collection of works on this central dogma and sacrifice in supernatural life.

One of the most attractive books on the Mass that has recently appeared is that by the Rev. Joseph A. Dunney, Superintendent of Schools, Albany. (The Macmillan Co., New York, pp. 375.) It contains a detailed explanation of all of the ceremonies of the Mass. An Appendix furnishes an illuminating historical explanation of the meaning of the vestments. While the work is primarily intended for the class-room, as indicated by the questions and notes at the end of each chapter, it may be recommended cordially to anyone whose intelligent piety urges him toward better understanding of the Mass and a richer share in its fruits. Here and there in the text the author takes occasion to offer salutary comment on personal faults and indifference, on temptation

and sin. In this way he suggests most happily the far-reaching influence of the Holy Sacrifice throughout the entire personal and social life of the believer. Father Dunney's work deserves wide circulation and thoughtful reading.

Our habit of looking upon outstanding figures in the religious life as saints far removed from us in spiritual achievement is apt at times to divert our consideration of them as persons whose human achievements in character-building and will-power and in accomplishment merit most serious attention. It would be well worth while to make a study of them from this standpoint in order that we might gain strength in our own lives as well as find the spiritual inspiration which is always so evident.

An excellent account of Pauline Jaricot, foundress of the Association for the Propagation of the Faith, tells us in a vivid way of courage in the face of disaster, tenacity in spite of misunderstanding, deep piety in a busy life, effective sympathy in the service of the poor, in association with longing for contemplative life. (*Pauline Jaricot*, 1799-1862, translated from the French; Preface by Paul Claudel, Benziger Brothers; pp. 275.)

Those who would be helped by the story of a holy life lived by a woman who belonged to a distinguished family, heard the call of God and followed it into the community of Sisters of Charity, will find many appealing lessons of human as well as divine value in *Memoir of a Sister of Charity*, Lady Etheldreda Fitzalan Howard, by Cecil Kerr. (Benziger Brothers; pp. 113.)

Again, none of us should remain unmoved when brought face to face with "perseverance in a cause when faced with difficulty, danger and pain, self-forgetfulness and faith, delicacy of feeling and fervor." Such an experience awaits the readers of *Sainte Marie-Madeleine Postel*, 1756-1846, foundress of the Poor Sisters of Mercy. The story is written by the Right Reverend Bishop Grente of Le Mans and translated by Katharine Henvey. (Benziger Brothers; pp. 193.) The heroine was declared Blessed in 1908.

The distinctive spiritual appeal of outstanding figures like those just mentioned is self-evident. Their lessons in courage and determination, their use of suffering not to invite pity but to overcome it, their clear vision of work to be done and their readiness to do it, their energy in accomplishment and their far-flung vision that released them from all tyranny of expected and tangible compensation, are lessons of the very first order for every priest in his daily work. Those who are inclined to complain that the saints are represented as too remote from us may test the honesty of their attitude if they will seek out of such narratives the lessons that bring these figures very near to us. There is perhaps no difficulty that a priest can meet in the ministry for which practical lessons are not available in literature of the kind mentioned.

The History of the Poor Clares in Ireland, 1629-1929, by Mrs. Thomas Concannon, has just appeared. (M. H. Gill and Son, Dublin, pp. 181.) The author's Introduction contains an interesting account of sources.

The Rev. Michael Andrew Chapman, who has already given us a number of volumes, has just published thirty-six sermon outlines for feast days which may occur on Sundays. (B. Herder Book Co., St. Louis; pp. 217.) There are a number of sermons on feasts of our Divine Lord, the Blessed Virgin, the Apostles and early saints. An Index adds greatly to the value of the outlines.

The John Murphy Co. of Baltimore has brought out a Chart to be used in connexion with visits to the Blessed Sacrament. Thirty half-hour periods are indicated and space is allowed for the insertion of the names of those who might find it convenient to make a visit of thirty minutes to the Blessed Sacrament. By displaying the Chart in the vestibule of a church it is thought that the suggestion of the worship of the Blessed Sacrament will be welcomed. The thirty periods are in honor of the hidden life of our Lord.

The translation, by Arthur Livingston, of the *Life of Cardinal Mercier,* written by Monsignor A. Laveille, Vicar General of Meaux, has just appeared. (The Century Co., New York; pp. 251.) Its appearance revives interest in the world figure of the Cardinal. It is perhaps inevitable that an outstanding man would be thought of in relation to his most conspicuous achievements. In this way the glory to which Cardinal Mercier attained in the World War attracts us to him now. But as this occurs we may be inclined to overlook other features of his life that give him singular distinction in our time.

When the history of Catholic philosophy will have included the past forty years, Cardinal Mercier will appear as a leader among those who undertook to bridge the threatened chasm between Thomistic philosophy and modern science. This work is difficult enough when circumstances favor the effort. But Cardinal Mercier faced many difficulties and no little misunderstanding. Nevertheless he carried on with the determination that comes from a vision which rested on wide and solid foundations. And the results of his work are permanent.

There is another feature of Cardinal Mercier's life which should never be overlooked in any final estimate of him. He combined the simplicity of a child with the wisdom of a philosopher, the piety of a saint with a busy and varied life, the authority of a specialist with broad and effective cultural knowledge. No priest can read this life without profit if he seeks lessons for himself. It is given to but few to become world figures and to develop qualities equal to such a rôle. It is the lot of many to face difficulties, to deal with misunderstanding and to be called upon to reconcile the demands of a busy life with the cherishing of spiritual interests. Those of us who are on lower planes of duty and opportunity may, if we wish, find abiding inspiration and lessons of immediate and daily value in the character and the simple humble ways of this man whom the world has enrolled among heroes who make universal appeal.

Previous notices have called attention to the admirable Treasury of Faith Series, thirty-six small volumes covering as many topics in the field of Catholic belief. The following numbers have appeared lately: *Sin and Repentance,* by the Reverend E. J. Mahoney, D.D.; Introduction by the Rev. Thomas Schwertner, O.P.; *Man and His Destiny,* by the Rev. C. C. Martindale, S.J.; Introduction by the Rev. Michael Earls, S.J.; *Jesus Christ, Man of Sorrows,* by the Most Reverend Alban Goodier, S.J., Archbishop of Hierapolis; Introduction by the Rev. John F. McCormick, S. J.; *The Church Triumphant,* by the Rev. J. P. Arendzen, Ph.D., D.D.; Introduction by the Rev. Harold Purcell, C.P.; *The Supernatural Virtues,* by the Rev. T. E. Flynn, Ph.D.; Introduction by the Rev. Martin J. Scott, S.J.; *The Resurrection of the Body,* by the Rev. Dom Justin McCann, M.A.; Introduction by James J. Walsh, M.D.

The Reverend George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall, Ware, England, is general editor. The series is published by the Macmillan Company.

Books Received

SCRIPTURAL.

A Dictionary of the Psalter. Containing the Vocabulary of the Psalms, Hymns, Canticles, and Miscellaneous Prayers of the Breviary Psalter. Edited with Introduction by Dom Matthew Britt, O.S.B., St. Martin's Abbey, Lacey, Washington, author of *Hymns of the Breviary and Missal*. Preface by the Right Rev. John B. Peterson, D.D., Bishop of Hippo, Auxiliary Bishop at Boston. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xxxvi—299. Price, $4.60 *postpaid*.

Le Pays Biblique. Par Mgr Legendre, doyen de la Faculté de Théologie d'Angers. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 243. Prix, 10 *fr*.

THEOLOGICAL AND DEVOTIONAL.

The Reign of Christ. The Immortal King of Ages. By the Rev. Joseph Husslein, S.J., Fordham University School of Sociology and Social Service, author of *The World Problem, Democratic Industry, Evolution and Social Progress, The Little Flower and the Blessed Sacrament*, etc. P. J. Kenedy & Sons, New York. 1928. Pp. x—265. Price, $2.15 *postpaid*.

God Infinite and Reason. Concerning the Attributes of God. By William J. Brosnan, S.J., Ph.D., Professor of Natural Theology, Woodstock College, Woodstock, Maryland. America Press, New York. 1928. Pp. 236.

Catholic Faith and Practice. A Handbook of Popular Instruction. By the Rev. John E. Pichler. Adapted by Isabel Garahan, B.A. B. Herder Book Co., St. Louis and London. 1928. Pp. xiv—458. Price, $3.00 *net*.

Le Pastoral de Saint Grégoire le Grand. Traduction nouvelle par l'Abbé Joseph Boutet, Oblat Bénédictin. (*Collection "Pax"*, Vol. XXIX.) Desclée, De Brouwer & Cie, Bruges; P. Lethielleux, Paris (VI^{e}); Abbaye de Maredsous. 1928. Pp. xxiii—312. Prix, 15 *fr*.

Our Father's House. A Children's Prayer Book and Introduction to the Services and Treasures of the Catholic Church. By Father Aloysius, O.S.F.C. M. H. Gill & Son, Ltd., Dublin. 1928. Pp. xii—276. Price, 1/6 *net*.

Flowers of the Soul. Daily Thoughts for Religious Women. By Canon Reyna. Translated by the Rev. Fr. Angelo Piacentini, T.O.R., D.D. B. Herder Book Co., St. Louis and London. 1929. Pp. iii—249. Price, $2.00 *net*.

Five Minute Sermons. Short Talks on Life's Problems. Second Series. By the Rev. J. Elliot Ross, Paulist. B. Herder Book Co., St. Louis and London. 1928. Pp. 313. Price, $2.00 *net*.

La Spiritualité Chrétienne. IV: Les Temps Modernes. 2^{e} Partie: Du Jansénisme à nos jours. Par P. Pourrat, Supérieur du Noviciat de Saint-Sulpice. J. Gabalda et Fils, Paris. 1928. Pp. xii—672. Prix, 27 *fr. franco*.

The Soul of the Hospital. By the Rev. Edward F. Garesché, S.J., M.A., LL.D. W. B. Saunders Co., Philadelphia and London. 1928. Pp. 207. Price, $1.50 *net*.

De Deo Universos Evocante ad Sui Regni Vitam seu De Institutione Ecclesiae Primaeva. Auctore Michaele d'Herbigny, S.J., Episcopo Iliensi, Praeside Pontificii Instituti Orientalium Studiorum. (*Theologica de Ecclesia*, I.) Editio terta. Parisiis: apud Gabrielem Beauchesne. 1927. Pp. xxiv—332.

De Deo Catholicam Ecclesiam Organice Vivificante seu De Hodierna Ecclesiae Agnitione. Auctore Michaele d'Herbigny, S.J., Episcopo Iliensi, Praeside Pontificii Instituti Orientalium Studiorum. (*Theologica de Ecclesia*, II.) Editio tertia. Parisiis: apud Gabrielem Beauchesne. 1927. Pp. 403.

Sundays of the Saints. Sermon Outlines for the Feast Days which may Occur on Sundays. By the Rev. Michael Andrew Chapman, author of *The Mass of the Cross, The Prayer of Faith, The Epistle of Christ, The Faith of the Gospel*, etc. B. Herder Book Co., St. Louis and London. 1928. Pp. viii—217. Price, $1.75 *net*.

A Eucharistic Day, or Manual of Adoration. By a Father of the Blessed Sacrament. Guard of Honor Library, 184 East 76th Street, New York or 1335 West Harrison Street, Station C, Chicago. 1928. Pp. xxx—1358. Price, $3.50.

The Supernatural Virtues. By the Rev. T. E. Flynn, Ph.D., M.A., Professor of Philosophy at Upholland College, Lancs. Introduction by the Rev. Martin J. Scott, S.J. (*Treasury of Faith Series*: 18.) Macmillan Co., New York. 1928. Pp. x—95. Price, $0.60.

Jesus Christ: Man of Sorrows. By the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. Introduction by John F. McCormick, S.J., Dean of the College of Liberal Arts, Marquette University. (*Treasury of Faith Series*: 13.) Macmillan Co., New York. 1928. Pp. ix—88. Price, $0.60.

The Church Triumphant. By the Rev. J. P. Arendzen, Ph.D., D.D., M.A. Introduction by the Rev. Harold Purcell, C.P., Editor of *The Sign*. (*The Treasury of Faith Series*: 35.) Macmillan Co., New York. 1928. Pp. x—91. Price, $0.60.

Man and His Destiny. By the Rev. C. C. Martindale, S.J. Introduction by the Rev. Michael Earls, S.J., College of the Holy Cross. (*The Treasury of Faith Series*: 9. General Editor, The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1928. Pp. ix—85. Price, $0.60.

The Holy Sacrifice of the Mass. By Martin J. Scott, S.J., author of *The Credentials of Christianity, God and Myself*, etc. P. J. Kenedy & Sons, New York. 1928. Pp. xiv—176. Price, $1.65 *postpaid*.

A Quiet Room. A Book of Prayers and Offices. Compiled by the Rev. R. Ambrose Reeves, B.A. With an Introduction by the Right Rev. Samuel Babcock Booth, D.D., Bishop Coadjutor of Vermont. Harper & Bros., New York and London. 1928. Pp. xv—109. Price, $1.25.

Modern Parish Problems. By Edward F. Garesché, S.J. With a Preface by the Most Rev. S. G. Messmer, D.D., Archbishop of Milwaukee. Joseph F. Wagner, Inc., New York; B. Herder, London. 1928. Pp. vii—239. Price, $2.00.

"Even Unto Bethlehem." The Story of Christmas. By Henry Van Dyke. Chas. Scribner's Sons, New York. 1928. Pp. 103. Price, $1.50.

With Saints and Sages. A Book of Reflexions and Prayers. Compiled and edited by the Rev. F. X. Lasance, author of *My Prayer-Book*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xxxix—796. Price, $4.75.

Our Priestly Life. By the Rev. Joseph Bruneau, S.S. John Murphy Co., Baltimore. 1928. Pp. xi—164. Price, $1.25 *net*.

Rundschreiben über die Förderung der Orientkunde Unseres Heiligen Vaters Pius XI. 8 September 1928: "Rerum Orientalium". Autorisierte Ausgabe, Lateinischer und deutscher Text. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. 31. Price, $0.35 *net*.

S. ANSELMI CANTUARIENSIS ARCHIEPISCOPI LIBER "CUR DEUS HOMO". Recensuit Franciscus Salesius Schmitt, Monachus Grissoviensis. (*Florilegium Patristicum tam veteris quam medii aevi auctores complectens* ediderunt Bernhardus Geyer, S. Theologiae Doctor in Universitate Bonnensi Professor ordinarius, et Johannes Zellinger, S. Theologiae Doctor in Universitate Monacensi Professor ordinarius. Fasciculus XVIII.) Petrus Hanstein, Bonnae. 1929. Pp. x—65. Ladenpreis, 2 *Mk.* 80.

LETTRES SPIRITUELLES DU P. JEAN-JOSEPH SURIN, de la Compagnie de Jésus. Édition critique. Par Louis Michel et Ferdinand Cavallera. II: 1640-1659. (*Bibliothèque de la Revue d'Ascétique et de Mystique.* Fascicule III.) La Revue d'Ascétique et de Mystique, 9 rue Montplaisir, Toulouse. 1928. Pp. xvi—463.

SERVIR. Par Louis Rouzic, Aumônier *Rue des Postes.* P. Lethielleux, Paris–VI^e. 1928. Pp. 224. Prix, 5 *fr.* 60 *franco.*

PHILOSOPHICAL.

PROGRESSIVE SCHOLASTICISM. By Gerardo Bruni, Ph.D. Authorized translation from the Italian by John S. Zybura, Ph.D., author of *Present-Day Thinkers and the New Scholasticism,* etc. A contribution to the commemoration of the fiftieth anniversary of the Encyclical *Aeterni Patris.* B. Herder Book Co., St. Louis and London. 1929. Pp. xxxviii—185. Price, $1.75 *net.*

ELECTRONS OF INSPIRATION. Radio Talks Delivered over WGES, Chicago. By the Rev. Nicholas J. Kremer (Father Nick). Vol. II. Mission Press S.V.D., Techny, Ill. 1928. Pp. 181. Price, $1.25.

CRÉATION ET ÉVOLUTION. Par J. B. Senderens, Docteur ès-Sciences et Docteur en Philosophie, Membre correspondant de l'Institut de France (Académie des Sciences). (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 161. Prix, 10 *fr.*

CATHOLICISM AND THE MODERN MIND. By Michael Williams. Dial Press, 152 W. 13th St., New York. 1928. Pp. 348. Price, $3.50.

A CATHOLIC LOOKS AT LIFE. By James J. Walsh. Stratford Co., Boston. 1928. Pp. 274. Price, $2.50.

THE PROBLEM OF EVIL. By the Rev. M. C. D'Arcy, S.J., M.A. Paulist Press, New York. 1928. Pp. 24. Price, $0.05.

EHE LIEBE UND SEXUALPROBLEM...Von Helmut Fahsel, Kalplan. B. Herder Book Co., Freiburg im Breisgau, St. Louis and London. 1928. Pp. ix—142. Price, $1.60 *net.*

OLD FAITH AND NEW KNOWLEDGE. By James H. Snowden. Harper & Brothers, New York and London. 1928. Pp. xiii—279. Price, $2.50.

ETHICA. Auctore Marcello Nivard, S.J., in Collegio Jerseiensi Professore. Gabriel Beauchesne, Paris. 1928. Pp. xxiv—491. Prix, 50 *fr.*

THE TWO SWORDS. A Study of the Union of Church and State. By Philip Kates. (*Benedictine Historical Monographs,* III. Dom Francis Augustine Walsh, O.S.B., General Editor.) St. Anselm's Priory, Washington, D. C. 1928. Pp. 48.

DE ARGUMENTO IDEOLOGICO EXSISTENTIAE DEI. Extractum ex periodico *Antonianum,* An. III, 1928. Fasc. 3 et 4. By the Rev. Claude Mindorff, O.F.M., 1615 Vine St. Cincinnati, Ohio. Pp. 184.

THE VICTIM AND VICTOR. By John Rathbone Oliver, author of *Fear.* Macmillan Co., New York. 1928. Pp. x—435. Price, $2.50.

HISTORICAL.

HISTORY OF THE ARCHDIOCESE OF ST. LOUIS. In Its Various Stages of Development from 1673 to 1928. By the Rev. John Rothensteiner, Archivist of the Catholic Historical Society of St. Louis. Vol. I: containing Parts One and Two. Catholic Historical Society of St. Louis, 3810 Lindell Blvd., St. Louis. 1928. Pp. xxiii—859. Price: 2 vols., $10.00.

THE LIFE AND LETTERS OF WALTER DRUM, S.J. By Joseph Gorayeb, S.J. Preface by Francis P. Lebuffe, S.J. America Press, New York. 1928. Pp. vii —313.

SISTER JULIA (Susan McGroarty), Sister of Notre Dame de Namur. By Sister Helen Louise, A.M., Sister of Notre Dame de Namur. With an Introduction by the Right Rev. Thomas J. Shahan, D.D. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xii—375. Price, $5.15 *postpaid*.

FIDELIS OF THE CROSS, JAMES KENT STONE. By Walter George Smith, A.M., LL.D., Knight of the Order of St. Gregory the Great, and Helen Grace Smith. With 14 illustrations. Third edition. G. P. Putnam's Sons, New York and London. 1927. Pp. xvi—467. Price, $3.50.

THE STRUGGLE FOR CATHOLIC EMANCIPATION (1750-1829). By Denis Gwynn. With illustrations. Longmans, Green & Co., London, New York, Toronto. 1928. Pp. xxiv—290. Price, $3.50.

PAULINE JARICOT, Foundress of the Association for the Propagation of the Faith (1799-1862). Translated from the French of Elizabeth Sainte-Marie Perrin. With a Preface by Paul Claudèl. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. ix—275. Price, $3.30 *net*.

THE UNITED STATES. A Catalogue of Books relating to the History of its Various States, Counties, Cities and Territories. Arranged alphabetically by States and offered for sale at reasonable prices. No. 255. Arthur H. Clark Co., Cleveland.

L'ÉGLISE DE FRANCE SOUS LE CONSULAT ET L'EMPIRE (1800-1814). Par M. l'abbé G. Constant, ancien Membre de l'École Française de Rome, Docteur ès Lettres, Professeur à l'Institut Catholique de Paris. (*Bibliothèque de l'enseignement de l'histoire ecclésiastique.*) J. Gabalda & Fils, Paris. 1928. Pp. xxix—396. Prix, 28 *fr.* 60 *franco*.

ARCHIVI FRANCISCANI HISTORICI per annos XX seu volumina I-XX Conspectus Chronologicus. 1908-1927. Typographia Collegii S. Bonaventurae, Quaracchi, Firenze, Italia. Pp. 40.

THE POOR CLARES IN IRELAND (A.D. 1629—A. D. 1929). By Mrs. Thomas Concannon, M.A., author of *Women of 'Ninety-Eight, Daughters of Bamba, Defenders of the Ford,* etc. M. H. Gill & Son, Ltd., Dublin. 1929. Pp. xxxv—181. Price, 6/– *net*.

JÖRGENSEN. An Autobiography. Translated from the Danish by Ingeborg Lund. Longmans, Green & Co., New York and Toronto. Pp. 326. Price, $3.50.

TERESA OF AVILA, THE WOMAN. A Study. By Katherine F. Mullany, author of *Miriam of Magdala, Our Little King, Fishers of Souls,* etc. Frederick Pustet Co., Inc., New York and Cincinnati. 1929. Pp. ix—115.

GESCHICHTE DER PÄPSTE im Zeitalter der katholischen Restauration und des Dreissigjährigen Krieges. Von Ludwig Freiherrn von Pastor. Erste Abteilung: Gregor XV (1621-1623) und Urban VIII (1623-1644), erster Teil. Erste bis siebte Auflage. (*Geschichte der Päpste seit dem Ausgang des Mittelalters.* Mit Benutzung des Päpstlichen Geheim-Archives und vieler anderer Archive bearbeitet.) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. xvi—584. Price, $5.75 *net*.

DEUTSCHE KULTURGESCHICHTE. Von Friedrich Zoepfl. Erster Band: Vom Eintritt der Germanen in die Geschichte bis zum Ausgang des Mittelalters. Mit einer Farbentafel und 279 Textbildern. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. xxvi—580. Price, $6.75.

LE MEXIQUE MARTYR. Par A. Bessières. Maison de la Bonne Presse, Paris 8e. 1928. Pp. 166. Prix, 3 *fr.* 45 *franco.*

L'ÉGLISE DES PREMIERS SIÈCLES. Par E. Amann, professeur à la Faculté de théologie catholique de l'Université de Strasbourg. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 193. Prix, 10 *fr.*

MARGARET SINCLAIR, In Religion Sister Mary Francis of the Five Wounds, Extern Sister of the Poor Clare Collettines. By F. A. Forbes. With a Preface by His Grace the Archbishop of Glasgow. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1927. Pp. 159. Price, $1.25 *net.*

LIFE AND WORK OF THE RT. REV. GEORGE MICHAEL WITTMANN, Bishop of Ratisbon. By the Rev. R. Mittermueller, O.S.B. Translated from the German by a School Sister of Notre Dame. Bruce Publishing Co., Milwaukee. 1928. Pp. 202. Price, $2.00.

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